

THE WHITE WOLFE

O R,

A Sermon Preached at PAVL'S
Crosse, Feb. 11. being the last Sunday in Hilarie

Tearme, Anno 1627. and printed somewhat
more largely then the time would permit
at that present to deliver.

Wherein Faction is vnmasked, and iustly taxed
without malice, for the safetie of weake
CHRISTIANS.

Especially, the Herberingtonian Faction growne
very impudent in this Citie of late
yeeres, is here confuted.

By STEPHEN DENISON, Minister of Katherine
Cree-Church, London.

3. T I M. 1. 1.
As I besought thee to abide still at Ephesus, when I went into Macedonia, that
thou mightest charge some, that they teach no other Doctrine.

HIER. aduers. LVCIVRIAN.
Quonodo destruyla sunt Diaboli Cuiitates, & in fine, hoc est in seculorum
consumptio. id est corruerunt.



AT LONDON,

Printed by GEORGE MILLER, dwelling in
Blacke-Fryers, 1627.

LA VILLE D'AMONTE

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EST UN VILLAGE DE LA PROVINCE
DE SAVOIE, DANS LE DÉPARTEMENT
DE LA SAVOIE, DANS LA RÉGION
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TO
THE HIGH
And Mighty PRINCE
CHARLES,

By the Grace of God, King of
Great Britaine, France, and Ireland, Defen-
der of the FAITH, &c.

Most Dread Soueraigne, &c.

*S*enecca saith, *nullum ex om-
nibus clemētia magis quam
Regem aut principem de-
cet*; Clemency becomes
no man better then a
King or Prince, and be-
ing fully perswaded, that this, together with
all other both Princely and sauing graces
meet in your Maiesties royall breast, even
as the lines of a circumferenc meet in the

Li. I. de Clem.
146.1.

The Epistle

* Evid. 15. v. 16.

* Lib. 1 c. 1. ad
Tbraimund re-
gem.

center or middle point: I am encouraged to present this Sermon to your Princely view. I know indeed it is not with Kings as ^{* The-} *eritius* faith, it is with persons without im-
ploymēt, *αεργούσις άνεργοπατία* which keepe euery
day holy day: the imployments and labours
of Princes are farre greater then ordinary
Subiects can conceiue: yet I hope I may say
of your Maiesty, as ^{* Fulgentius} faith of *Tbra-*
imund the King vnto whom he writes, *te nu-*
merofis Regni curis iugiter occuparum, feruenti
cognoscenda sapientia dilectione flammari; that
howsoeuer your royll heart be much taken
vp with manifold cares cōcerning the King-
dome, for the common safety of all your
Subiects, yet it is inflamed also with a god-
ly zeale after the best things; your Maiesty
is a Defender of the true Christian Faith, in
which respe& you are highly honoured and
sincerely beloved of all your true hearted
and truely Religious Subiects: no doubt
they dayly pray for you, they blesse God for
you, they esteeme you the breath of their
nostrills, and this loue of the Subiects is to
be esteemed by Kings their strongest De-
fence or Castell in respect of ordinary
meanes;

Dedicatore.

meanes; as * *Isoocrates* saith to *Nicocles* the King, in his Greek Oration made before him, πολιτείαν οὐλατάτην ήγετος οὐλατός επειγόντι πλάνης εύοιας; i. e. thinke the loue of the Citizens the safest guard of thy person: & indeede so it is vnder God. There hath bin discouered of late vnto your Maiesties high Commission-Court, a dangerous familisticall sectarie, one *John Hetherington*, by trade a Boxmaker, who hath seduced and withdrawne many as well men as women from the Church of *England*, in the famous Citie of *London*, by his subtile suggestions, as hath bin proued against him. I cannot more fitly describe him then by the words of my Text; *Lupus est ouili pelle tectus*: hee is a Woolfe in a Sheepe-skinne: for outwardly if he liue amongst Protestants, hee will seeme to be a Protestant, if a bare profession *ore tenus*, will serue the turne, whilst in the meane time hee may gird at them in his writings, and condeme them as adulterous Congregations in his Conuenticles or otherwise. Secondly, hee will seeme to be a conformable man to the Doctrine of the Church, if subtile equiuocations and cunning euasions will passe

* In Ora. ad
Nicol. de regno.

The Epistle

forconformitie. Thirdly, hee will seeme an innocent person, if impudent denials or casting of aspersions vpon honest witnessies will goe for innocency. And in this, that honourable quicksighted and Eagle-eyed Court deserueth great encouragement; in that, when they had to deale with one that would deny almost all that was laid to his charge, yet they discerned aright of him, and accordingly censured him; and thus the Greeke Prouerbe is verified *λόγος αετος φίνει*. The Woolfethinkes to run from the Eagle, and so to escape, but all in vaine: and amongst those worthy and learned Commissioners, he that is the chiefe, *optimo iure primas agit*: whose *acumen*, whose soundnesse in the faith, whose singular grauity, whose happy speech, whose excellent parts euery way are the ver-
ry grace of that venerable Court: it may be said of him as * *Gregorie Nazianzen* saith of *S. Basil* Archibishop of Cæsarea (whom he stiles *μέγας Βασίλειον*) that *he is like vnto Noah, vnto whom the Arke of the Church is committed, and so kept from drowning, whiles it floats in the turbulent waters amongst Hereticks*. And whiles I am speaking of Ecclesiasticall worthies,

* *Orat. 30. in laudem Basili.*

Dedicatore:.

thies, very durie will not suffer me to be vns
mindfull of him, vnder whom the Ministers
of London liue as children vnder the care of
an indulgent Father: his greatchumility will
not suffer him to Lord it ouer the Clergie,
nor his peaceable disposition to tyrannize:
it may be said of him as *Saint Cyprian Bishop of Carthage* saith of himselfe in one of his E-
pistles; *Humilitatem meam & fratres omnes & gentiles norunt & diligunt*. I finde that I haue
stirred vp to wrath against my selfe the most
part of all the factions in *England* by this
publike Sermon, which I made in the de-
fence of Gods eternall truth, in loue to my
Country, and in compassion of weake bre-
thren which are in the most danger of sed-
uction. I remember *Saint Paul* saith, that he
had fought with beasts at *Ephesus*; after the
manner of men, and inlike fort it befalleth
vnto mee at this time: I haue to deale with
young Foxes which spoyle the Vine of the
Church, and with Wolues, which seeke to
strangle the Sheep of Christ: but what then?
so long as I stand for that truth, whereof
your excellent Maiestie is a defender, I doe
not doubt of acceptation, and if my poore
endeauours

* Lib. 4. epist. 9.

The Epistle, &c.

endeauours shall be so happy as to finde acceptance with your sacred person as they have found in the learned Court before your Maesties Commissioners, and in the audience where the Sermon was preached, cuen this acceptation greater then all the rest, shall be all-sufficient to blunſ the edge of all the power of the aduersary, and to ſecure the Author from wrong and violence; yea, it ſhall no doubt encourage many able men in the Kingdome to take paines in the ſuppreſſing of faction, both by preaching and writing, ſo farre as ſhall be thought fit by authoritie. Thus crauing pardon for my boldneſſe, I beſeech almighty God to blesſ your Maevity with long life, & many happy dayes, with abundance of all gifts and graces in this world, and with eternall glory in that which is to come.

Your Maesties moſt

bumble ſubieſt,

STEPHEN DENISON,

Minifter of *Cree-Churc, London.*



To the Christian Reader.

Thou which hast a tender conscience, and desirtest nothing so much as to know the right way to heauen, having also many doubts, which cause thee to runne up and downe, sometimes to the publike Congregations, and other sometimes to private Conuenticles, for resolution. I haue for thy sake and safety undertaken this paines; whereby I haue incensed many factious persons against my selfe, exposed my good name to the obloquie of a thousand bad tongues, and made somewhat to bold with my owne Flocke whilst I was painefullie employed in this more laborious worke, which concernes a more generall and publike good I haue had no helpe in this service, save onely the good Assistance of Authority, for the which I hope I shall praise God as long as I liue, and the testimonies of honest witnessess. For howsoever there were many which disliked the Hetheringtonian Faction, abhorred their opinions, complained of them to Ministers in secret, and murmured against them which should see these things reformed, yet for any that would lend their helping hand to set forward this matter of so great importance for the common safety of the Church: I found none, unless it were according to the Latine Proverbe post bellum suppetit. I met also with many discouragements, some in their ignorance would be ready to say, that though this faction held some absurd points, yet that they held nothing against the foundation; not understanding how they undermine Religion at the very roote of it: for grant unto them this, that our Church is not true Church of Christ, that our Ministers are no true Ministers of the Gospell, that our best Professors are Pharisees,

The Epistle

sees, that the Sabbath day is of no force, that a master of a Family is not bound to pray with or to Catechize his Family, that they are hot Ministers that must studie for their Sermons and such like; and I pray you what will become of Religion amongst vs? Others say, that I ought to haue instructed them before I had complained: and did I not take paines publicly to instruct them; aske themselves if I did not weekly a whole quarter of a yeere together and vpwards, labour to reduce them from their pernicious opinions, yea aske themselves if three other Ministers at the least, did not take private paines with them about the same time when I had to deale with them in publicke, so that they wanted neither publicke nor private meanes to conuince and winne them: yea, how many Ministers haue lost their labour for above these twenty yeeres together in private reasonings with Hetherington and his factious company: and they are much deceived and mislead by reports, that thinke that I first complained, for aske Hetherington himselfe if hee did not first uniusly complaine of me to the Reverend Bishop of this Diocesse for my preaching against his familisticall opinions: upon the which his complaint, I was constrained by way of Apologie for my owne innocencie to declare his opinions before authority, and to shew what iust cause I had as a Pastor to forewarne my Flocke of such Seducers, that so being forewarned they might be fore-armed. Thirdly, it might haue beeene some discouragement unto mee to consider what a slippery aduersary I had to deale withall, which is like to a Chameleon ready to take any colour which may stand best with his owne designes so that I shoulde not sooner charge him with any error, but either under an equinocation, or else with an impudent denyall, he would lightly seeme to hold the quite contrary: yea, it might some-what haue daunted me to thinke what a clamorous faction I had to encounter with al, which go up and down in every corner traducing & rayling upon such as most oppose their errors, which write railing letters & intitulises, seeking by all meanes to cast all contempt upon such as doe the most zealously seeke their good: yea, I say which seeke

*Master Cleaver
Mr. Rowborough
Master Steenem.

to the Reader.

seeketh their good; for I am not of Mineruaes minde in
Sophocles εἰλοῦ γένες ὑδρος οὐ ξερποῦ γελαῖ; to
thinke it the sweetest Laughter to laugh at the troubles of
an enemie, (If his troubles were troubles indeed and not ra-
ther aduantages) howbeit I would bee loath that a Woolfe
should bee nourished in the Sheepe-fold of Christ. For
that is most true which is in the ⁴ Arabieke Prouerbe,

⁴ In Asiae.

qui pascit lupum vim infert, he that feedeth a Woolfe offe-
reth violence to the Sheepe: but I was content to trample
upon all these and many more discouragements for thy good
O tender Christian: If my great paines shall worke in any
measure for thy confirmation against Seducers, and to fore-
warne thee to beware of priuate Conuenicles, and to keepe
close to the publike Ministry of the Word, and to the Com-
munion of the Saints in the Church of God, I shall thinke my
labour well bestowed: and thus I remaine

⁴ Cent. Prouerb.
48.

Thine in the Lord,

S. D.

The WOOLFE in a
Sheepes Skinne.





BUT BEVVARE OF FALSE PROPHETS.

προσέχετε δὲ ἀπὸ τῶν θεοφορῶν τῶν οἵπερ ἔρχοντας πρὸς ὑμᾶς
ἐν ἑρδίνιαις προσβάτων οἵσαθεν δὲ εἰσι λύκοι ἀρναγές.

M A T. 7. 15.

*But beware yee of false Prophets which come unto you
in Sheepe's cloathings, but inwardly they are rauening
Wolues.*

SECTION I.

HIN this Chapter and the two former wee haue that famous and learned Sermon of our Sauiour, made by him in the Mount, graphically penned and set downe by our holy Euangelist Saint *Matthew*, one of the blessed pen-men of sacred Scripture, and secretary to the holy Ghost. In the description of which Sermon we haue three maine parts; the Preface, the Narration, and the Conclusion: the Preface in the first and second Verses of the fist Chapter, wherein are expressed diuers necessary circumstances belonging to the Sermon: as first, the Author of it *hee* i.e. Iesus Christ. Se-

condly,

condly, the place, *a Mountaine*. Thirdly, the gesture vsed by our Sauiour, *sitting downe*. Fourthly, the persons whom he taught *his Disciples*. Fiftly, the manner of expression, *when he had opened his mouth*. The narration begins at the third verse of the fist Chapter, and endeth in the 23. verse of the seauenth Chapter, and it is partly consolatory from the third verse to the end of the 12. and therein our Sauiour demonstrateth the procreant causes of true happinesse for the comfort of weake Christians. Partly exhortatory from the 13. vers to the end of the 16. and therein he exhorteth his Disciples to walke worthy of their most holy calling. Partly interpretatory from the 17. verse to the end of the fift Chapter: and therein hee vindicates diuers of the Commandementes from the false glosses of the Scribes and Pharisees. Partly dehortatory in all the sixt Chapter and beginning of the seauen. In the sixt hee dehorteth his Disciples frō two Pharisaicall sinnes, *viz.* vaine-glory concerning almes deeds, fasting & prayer from the first verse to the end of the 18. and courteousnesse expressed by worldly cares from verse the 19. to the end of the Chapter. This Dehortatory part is also continued in the beginning of the seauenth Chapter from the first verse to the sixt, and therein he dehorteth from two sinnes more, to wit, rash judgement, vers. 1, 2, 3, 4, 5. and rash communicating of holy things to vnworthy persons, vers. 6. partly excitatory to the dutie of prayer, vers. 7, 8, 9, 10, 11. partly declaratory demonstrating the maine thing, the Law and the Prophets aime at in their doctrine. Partly directory concerning the way to heauen, vers. 13, 14. and partly premonitory, giuing warning concerning false Prophets, and other things depending thereupon, from vers. 15. to the end of the 23. Then in the last place wee haue the Epilogue or Conclusion from the 24. verse to the end of the seauenth Chapter, wherein we haue Christ his application of his whole Sermon, ver. 24, 25, 26, 27. expressed by an elegant comparison taken from builders, and the effect which followed vp on this excellent pithie Sermon in the hearts of the hearers, which

which was astonishment or admiration in the two last verses.

By the which Logicall Analysis we may conceive, that this Text is a maine part of the narration or subiect matter of the Sermon it selfe, being the very premonition concerning false Prophets, and also vpon what occasion it is brought in, namely immediately vpon a direction giuen concerning the strait way to heauen in the two verses going before : and it is as if our Sauiour had said, I know my deare Disciples that you hearing of the narrow way which leadeth to happynesse, will be desirous after the manner of trauellers to aske all that you meet, ~~but~~ especially those which seeme to be Prophets, concerning this way for your better confirmation and conduction. But let me forewarne you of all other to beware how you aske direction of false guides; for they instead of directing you, will set you quite out of the way; as it is the ^c manner of Heresie so to doe.

In the Text it selfe wee haue two parts : First, our Sauiuors caueat giuen to his Church concerning Seducers, in these words; *Beware of false Prophets.* Secondly, his lively description of them, in the rest of the Text. In the first we haue two things; a title, *False Prophets*; and a caution, *beware yee*. In the second our Sauiour giues a double description of seducers : and first hee describeth them by their outward habit, or externall shew; *they come unto you in Sheepe's cloathing*. Secondly, by their internall qualitie or disposition, *but inwardly they are rauening Woles*. In the handling of this Text we will obserue this method. First, we will speake of the intent, or of the Text in generall. Secondly, of the extent, or of the particular application thereof.

^c *Heresia enim
recti gradientes
ab itinere suo
deuiare & ad se
divertere docet.
Hier. in 9. pro-
verb.*

S E C T. 2.

ἀπὸ τῶν Ἰουδαϊστῶν.

Offalse Prophets.

False Prophets.] Hauing dispatched the Logicall Analysis, and diuided the Text into its severall branches, in the former Section: come we now (*Christo duce*) to the particulars as they haue bin placed in the Diuision. And first of the first: namely the title, *false Prophets*. The word *Prophet* is vised in two senses in the Scripture; in a strict sense, and in a large: in a strict, and thus it is put for a prenunciator or foreteller of things to come, being deuived from the Greeke verbe *πρόφητης*, which signifieth to diuine: and of these diuiners there haue bin two sorts: first, such as did diuine truely and sincerely, thus *Agabus* was a true Prophet, *Act 11.28.* foretelling of a famine, which also came to passe in the dayes of *Claudius Casar*. Secondly, such as did diuine falsely, or if truely, yet not sincerely: such as did diuine falsely, thus those 400. in *1 King.22.* which prophesied that *Ahab* might goe vp to *Ramoth Gilead* and prosper, were false Prophets, as appeared by the euent. And thus the heathen Oracles, which prophesied (as ^e Saint *Augustine* hath it) that the Christian Religion should continue but 365. yeares, were found lying Oracles, our Religion hauing continued already above sixteene hundred yeeres. Secondly, such as did prenunciate truely but not sincerely: thus the ^e nine *Sibyls* which sprung vp amongst the Heathen, and prophesied concerning the incarnation of Christ, and of his comming to iudgement, they were not to be esteemed true Prophetcies, because howsoeuer they predicted many truths, yet they serued the diuels turne in that which they did: seeking the credit of his kingdome, and not the glory of God. Much like vnto our vwitching witches, which doe some seeming good in the Common-wealth in helping men

^e Lib.18. de
Civit. Dei.c.54.

^e Lib. Sibyllin
Orac.

men sometimes to their goods, and yet cannot be truly called good members, because what good they doe they doe in the diuels name, for the crediting of his Kingdome; doing a thousand times more mischiefe to mens soules that seeke vnto them, then good to their bodies or estates.

Now herē a question may be moued, *viz.* whether the gift of true sincere prediction in matters diuine be vterly ceased or no. Learned ^a *Aretius* saith, that it were rashnesse totally to denie the gift of Prophesie to the whole Church at these dayes; but with the peace of that learned and worthy man, I will be bold to say that the *donum Propheticum*, or gift of Prophesying, as it was in the Prophets of old, which did breath new Scripture, and foretell things to come certaintly and infallibly, is finally ceased, because the Scripture is now so compleat, as that nothing must be added thereunto, *Renel. 22.18.*

Secondly, the word Prophet is taken sometimes in a large sence, and thus it is vsed for a chiefe Speaker or Teacher: and in this sence Ministers are called Prophets in diuers places of the new Testament: and thus also the Heathen Priests which were ^c *Antistites fanorum*, as one speaketh, the Clarkes of the Closets in the Idols Temples, were called Prophets. Thus in like manner *Araeus* and *Epimenes* Heathen Poets are termed Prophets in holy Scripture as being chiefe speakers and teachers amongst their Countrimen. Thus the word ^b *נָבָן* which is the vsuall word in the *Hebrew* Bible, put for a Prophet, comes of the root ^b *נָבָא* as two of the Jewish ^c Rabbines which are best Interpreters of the propriety of their owne language haue noted, and the word ^b *נָבָא* or ^b *נָבָה* signifies to speake as well as to bud. And herein appeareth the vsefulness of the Jewish Doctors, in that they goe beyond all the Lexicons in the world for the naturall derivation of the Hebrew words of the old Testament from the right roots in the right sense: indeede they are mad Interpreters of the matter of Scripture, therein God hath iustly cast vpon them

^a *In Problem*
Loc. de Prophet
temerarium est
negare in totum
Ecclesie etiam
hodierna hoc do-
num Propheticum.

^c *Festus apud*
Stephan. in The-
sauro Graeca
Lingue.

^b *Rab. Shelom.*
^c *Aben Esra in*
Exod. ver. 1.

c. Alstedius in
rhetor.

them the spirit of slumber, but they are acute Interpreters of the words.

Here in my Text the word Prophet is taken in the large sense *Ιεροποντῶν*, false Prophets being put for *Ιεροδιδασκάλων*, false Teachers, by a *Synecdoche speciei magis exquisita*, as Rhetoricians speak; a more particular meaning being vised for a more generall. For it is not meant of such Mountebankes, as tooke vpon them to foretell things to come, which commonly are the obiects of scorne and di-
rision, that we should beware of them. Although it is true we must take heed of harkning vnto such; but rather of such impostors and seducers as tooke vpon them to be chiefe speakers amongst others, pretending either to speak immediately from God by revelation, as deified or rather diabolized familists, or illuminated or rather occæctated anabaptists and other enthusiasts make their deluded proselites beleue they doe, or else to speake from the Oracle of Gods word by an especiall insight as they suppose, giuen vnto them to interpret Gods meaning in sacred writ, as the Pope pretendeth he hath.

And lest that any should erroneously judge that by false Prophets here are meant onely erroneous Ministers, and such as are in orders, wee are to know that the word *Ιεροποντας*, is according to the proper signification as much as *falso Prophetae*; that is, such as properly are not prophets, but onely pretend themselves to be so: and in this respect false guides amongst the people are as well meant here by pseudoprophets, as amongst the Ministers. Thus much for the title giuen by our Sauiour to deceiuers of mindes, and that by way of exposition; as for the Use and application, it followes in the next Section saue one.

SECT. 3.

Προσέχετε καὶ τὸν ἄγνωστον προφηταν.

Beware of false Prophets.

Προσέχετε, beware yee: the word προσέχετε signifies properly *adhibete*, apply yee; as though hee had said apply your minde or heart. This word is taken in two senses: First, in the sense of attending in 2 Pet. 1. 19. ὁ καλῶς ποιῶν προσέχοντος, *Wee haue a more sure word of the Prophets, so the which yee doe well that you doe attend.* Secondly, in the sense of bewaring in Mat. 6. 1. προσέχετε μὴ τὴν ἐλαυνοῦντας, *Beware least you give your almes to be scene of men.* In which sense also the Heathen man vleth it, take heede least thou be as little children, which sometime affect to be a Philosopher, sometimes to be a Publicane, sometimes to be a Rhetoritian, and sometimes to be *Cæsars Tutor.* In my Text the word is taken in the latter sense, namely for bewaring, as you haue it faithfully translated in our last *English* translation; vnto which also the *Syrian* translation agrees which in the forme ithpehal signifies, be ye forewarned; and the *Arabick* in like manner لَعْنُكَ ocd/borou, which in the first coniugation in the imperative mood signifies *Cauete, beware yee, or take ye heed.* Thus for the meaning of the word προσέχετε.

Beware of false Prophets. Our Sauiour giues this cauteat both to his Disciples present, and also to all succeeding Christian Churches, to the end of the world. To his Disciples present, because in their very dayes the Church was annoyed with diuers pernicious Sects: with the Pharisees, which like vnto our Papists, held Iustification by humane merites: with the Saduces, which held like vnto our Atheists, that the soule perisheth with the body: with the Essens, which thought themselves to be free from all humane authority: like vnto our Anabaptists, whom I

προσέχετε μὴ
τὴν γροῦντα.

προσέχετε μὴ αἱ
ταῦτα νῦν φάσῃ-
σον. Οὐτοὶ ποιοῦ-
ται εἰς τὰ πε-
ρι τοῦ Κατωνοῦ.
Epistles in En-
glis. c. 36.

c. Teste Iosepho
lib. 18. c. 2. anti-
quit.

tearme ours, not because they are of vs, but because like vnwelcome guests, they will needs liue amongst vs: for this cause Christ forewarneth his Disciples here to beware of false Prophets, that is, to beware of the Pharisees, lest their judgement should be corrupted in the maine, namely concerning the Doctrin of Iustification. Secondly, to beware of the Saduces, lest by their Atheisme they themselves should be weakned in their faith. Thirdly, to beware of the Essens, lest by their example they should shake of the yoake of subiection. And in this our blessed Sauiour should be a patterne to all the Ministers of the Gospell, to teach them to the vtermost of their power to endeavor to beat downe the Errors that either spring vp, or else are most rise in their times. *Tit. 1.9. 1 Tim. 1.3.*

Secondly, this caueat is also giuen by our Sauiour to all succeeding Churches, because he foresaw by the spirit of Prophesie, that many false Prophets would arise in after times, *Mat. 24.24.* he foresaw Antichrist arising in the West in the *Romane Chaire*, from the dayes of *Boniface* the third, who ambitiously obtained of *Phocas* the Emperour, to be called the *Æcumenicall* or *Vniuersall* Bishop of the whole Christian world; and therein approued himselfe to be *precursorem Antichristi* (as *Gregorie* the first speaks) the very forerunner of Antichrist; and so by consequence all the Popes that euer haue succeeded him in that sea, to haue bin *τὸν ἀρνίχειον*, that great Antichrist.

Secondly, he foresaw many false Prophets arising in the virgin-time of the Church, in the first 500. yeares after his ascension, and therefore forewarneth his Church which were to liue in those ages, to beware of false Prophets, as he forewarneth vs and all Churches that haue liued before vs for the space of a thousand yeares and vpwards in the times of Antichrist, or that euer shall liue hereafter to the end of the world, *τὸν προστάτην ἀπὸ τοῦ αὐτοχριστοῦ*, to beware of the Pope, and his Antichristian Doctrine. And this must teach weake Christians not to take scandall, though there be many strangely affected in religion at these dayes.

*c. Teste Platina
in vita eiusdem
Bonifacij.*

*c. In Epist. lib. 4.
Epist. 76.*

Beware of false Prophets.

dayes. Christ told vs before-hand that false Prophets would arise, and wished vs to beware of them, but not to be offended or to take offence at the truth because of them. And to the end we may not thinke it strange to see so many Sects and Schismes in our dayes, I thinke it not impertinent to name the severall sorts of Sectaries and Hæretickes which haue sprung vp in the most pure ages of the Church, *viz.* in the first 500. yeares after Christ.

*A Catalogue of Sectaries and Hæretickes
which sprang vp in the Primitiue Church
collected by Saint Augustine Lib. de
Hæretibus, out of Eusebius
and Epiphanius.*

1	S imoniani.	22	M acionite.
2	M enandriani.	23	A pollite.
3	S aturniniani.	24	S enycani.
4	B asilidiani.	25	T aciani.
5	N icolaite.	26	C ataphryges.
6	G nostici.	27	P epatiani.
7	C arpocratiani.	28	A rtoryrite.
8	C erinthiani.	29	T essarescadecatiste.
9	N azareti.	30	A logiani.
10	H ebionei.	31	A damiani.
11	V alentiniani.	32	E lcesite.
12	S eundiani.	33	T heodotiani.
13	P tolemai.	34	M elchephidochite.
14	M arcida.	35	B ardesantite.
15	C olarbasy.	36	N ectiani.
16	H eracleonite.	37	V alesy.
17	O rphita.	38	C athari.
18	C aini.	39	A ngelici.
19	S ethani.	40	A póstolici.
20	A rchonici.	41	S abelliani.
21	C erdoniani.	42	O regoniani.

43	Originiste.	73	Christi divinitatem paſſibilem dicentes.
44	Paulonija.	74	Triformem denum pu- tantes.
45	Phociniani.	75	Aquam deo Coeternam tenentes.
46	Manichei.	76	Corpus hominis non ani- mam esse imaginem dei afferentes.
47	Hierachite.	77	Innumerabiles mundos opinantes.
48	Melitianî.	78	Animas converti in de- mones tenentes.
49	Ariani.	79	Omnes liberatos suisce a- pud inferos Christi di- scensu putantes.
50	Vadiani.	80	Christi de patre natu- tatis initium a tempore dantes.
51	Semiariani.	81	Leciferiani.
52	Macedonianî.	82	Iouinianiste.
53	Aeriani.	83	Arabici.
54	Paulianî.	84	Heluidiani.
55	Apollinariste.	85	Paterniani.
56	Antidicomarianî.	86	Tertullianiste.
57	Pſalliani.	87	Abeloiſe.
58	Metangismonite.	88	Pelagiani. unto which may be added Nestori- ans, & Euticians. What all these Hæreticks held the learned may read ibidem.
59	Selucians.		
60	Proclianite.		
61	Patriciani.		
62	Ascite.		
63	Patralorinchite.		
64	Aquari.		
65	Caluthiani.		
66	Florimiani.		
67	De mundi flum dissen- tientes.		
68	Nudis pedibus ambu- lantes.		
69	Dionatiste.		
70	Priscilliani.		
71	Cum hominibus non manducantes.		
72	Rhetorani.		

These I say sprang vp in the more pure times of the Church, and therefore it is no maruell if there be so many Schismatikes and Sectaries in our times. Neither let Pa-
pists

pists or others reproach the Church, or say it is no Church, because many sects are in it: for as a Cornefield reteines the name of a Cornefield, though it haue many blew-bottles and other stinking weedes growing vp amongst the Corne; even so the Church is a Church, although many Schismatikes like so many tares are sowne in it by the meanes of the envious man of hell. And indeede the Papists haue little reason of all other to object against vs the multitude of sectaries, considering how faction abounds and superabounds amongst themselues. Haue they not the Thomists against the Scotists, and the Scotists against the Thomists, and the Occhamists against them both? haue they not the Iesuites against the Friers, and the Friers against the Iesuites, and the Massie-priests enuying both? yea, what are their severall orders of Franciscanes, Dominicans, Augustinians, and such like, but so many different factions amongst themselues disagreeing, although like Sampsons Foxes they be tyed together by the tayles with fire-brands betwene, being ouer-awed by the Pope the Arch-sectarie, and the Inquisition-tortures.

S E C T. 4.

Προσέχετε καὶ μὴ λαλεῖσθε.

Beware of false Prophets.

Προσέχετε, beware: where obserue, First, that it is not said προσέχει in the singular number, as though our Sauiour had spoken onely to some one man, that hee should beware of false Prophets. Secondly, that it is not said προσέχετε in the duall number, as though he had spoken to some two in the world; but προσέχετε in the pluarl number, to intimate that he spake vnto all that euer should take vpon them the title of Christians to the end of the world.

And indeede it is the dutie of all Christians, of what

Beware of false Prophets.

ranke souuer they be, *τόποις οὐτε ταῖς φαντασίαις*, to beware of false Prophets.

First, Kings and Princes must beware of them, and that both in respect of themselves, and also in respect of their subiects. In respect of themselves, they must *τόποις οὐτε ταῖς φαντασίαις* looke to themselves, lest any sonne of *Belial*, or any instrument of Antichrist be so impudent as to prese into their roiall presence to seduce them, and this they had neede to looke vnto with infinite circumspection; because the beloued Disciple Saint *John* in his Apocalips, c. 16. v. 13, 14. gives them an *omen*, that three vncleane spirits like frogs shall come out of the mouth of the Dragon, and out of the mouth of the false Prophet, being spirits of Diuels working miracles, and going forth to the Kings of the earth, and of the whole world, &c.

Secondly, Princes must *τόποις οὐτε ταῖς φαντασίαις*, beware of false Prophets in respect of their subiects. They must take the Foxes, the yong Foxes which spoile the Vines, *Cant. 2.15.* they must not give any toleration to Idolatry in the Lords Land; but like good *Iosias*, in their time they must take away all the abominations, and cause all men to serue the Lord, *2 Chron. 34.33.* Princes are Shepheards of the people, so the Euangelicall Prophet *Esay* stileth them in his 44. Chapter verse 28. that saith of *Cyrus*, *bee is my Shepheard, &c.* and *Homer* the King of Poets gives them the like title, in the first of his *Iliads* tearing *Dryas* a Shepheard, who was indeede the Prince or Chieff raigne of the people. Now as it is the care of Shepheards not to suffer noysome Beasts, Wolues, and the like, to haue their dens amongst their Sheepe: even so it ought to be the care of all Christian Princes *τό abigere Lupos*, not to suffer Idolaters to set vp their abominations in any part of their Kingdome: the danger that may in any sort accrue vnto Princes (whose soules doe thou O Lord alwayes binde vp in the bundle of life) comes not by denying vnto Idolaters that which tends to their owne hurt, no more then euill vnto indulgent Parents by denying kniues

*c. Aquam tu
inquit ador.
Dynamem etiam
patorem populi.*

knives and poyson to their Children, when they earnestly cry for such things, but the danger is rather in satisfying their vnlawfull and sinfull desires, for herein they provoke Gods anger against themselves, *1 Kin. 11.9. Revel. 2. 20.*

Secondly, Ministers must *τὸ προφέτην* and *τὴν Λαζαροπόντων*, beware of false Prophets. They must beware of reading and preferring the erronius postills of pseudoprophets before the Orthodox writings of sound Diuines: the want of this good take heed is the cause that many young Ministers come quickly to be corrupted in their iudgements, and instead of teaching, doe rather corrupt others. Secondly, they must beware in respect of their flocke (*caecant Ministri*) lest while they sleepe the enibus man lowe tares, as it is in the Gospell. Thirdly, they must beware of entertaining peace with common seducers, that is an euill peace and a bad concord indeede which is betweene the Shepheards and the Wolves, as a learned man speaketh. Thirdly, they (and I doe not exclude my selfe) must beware of being conuersant, or familiar, or delighting in the company of the enemies of Gods truth, and of his seruants: it is recorded by *Eusebium* concerning *John* the belonede Disciple of Christ, that when *Cerinthus* that damnable haeretick came into the same Bath where *John* was washing himselfe, the Apostle sprang or leapt out of the Bath, as the Author significantly speaketh, fearing lest God should haue shoun a visible iudgement vpon him by the fall of the roose of the Bath, if he had remained in the company of such a wretch. Oh that there were such an abhorring in vs Ministers at these dayes, for surely then errors would not so shrie as they doe. Fourthly, Ministers must take diligent notice of the errors that spring vp in their times, as the learned Fathers did in their dayes, and by their preaching must bear downe to their power the same errors. It is reported concerning the Mother of *Gregorius Nazianzen*, by some (although it be somewhat otherwise recorded by others in the life of the same reverend Fa-

c. Mala est pax.
& concordia qua
inter pastores est.
Lupos est. Chem
nitius in harman.
Euangel.

c. iEgidius tu
Barbarus:
Euseb. lib. 4.
Eccles. hist.
c. 14.

ther) That shee dreamed when shee was conceiued of that worthy light of the Churche, that shee had in her wombe a white whelpe which by his barking should drue away the Wolues from the Sheepefold. I stand not vpon the Historie, but I wish that all the Ministers of *England* were such white whelpes as *Gregorius Nazianzen* was, and that their preaching were like vnto his barking to scare away the wolues from the sheepefold of Iesus Christ.

Thirdly, the people must *τὸν προφῆτα καὶ τὸν λαοθερόν*: beware of false Prophets. For first they must beware of hearing them, either publikely if at any time they intrude themselues, or priuately in their clandestine or secret conuenticles. The Sheepe of Christ will not heare the voice of a stranger, but flye from him, *John 10.5.* It is recorded by *Theodorito*, that when *Lucius* an arian Bishop came and preached amongst the Antiochians broaching his damnable errors, the people forsooke the Congregations at the least for the present, hauing indeede bin soundly taught before by worthy *Athanasius*. Oh that the people of this age had their wits thus exercised to iudge betwixt truth and falsehood: but alas at these dayes, if error come but masked with a pretence of zeale & a thundering voice, it is readily receiued for truth by the common multitude, yea I would there were not many that make a great profession of religion, and yet are thus silly.

SECT. 5.

προφῆτας.

I *προφῆτας*, beware: in that our Sauiour onely mentions here a *τὸν προφῆτα*, a dutie of bewaring of false Prophets, ergo, it may fitly be demanded and that as a case of conscience, whether it be lawfull for the Church *τὸν λαοθερόν*, to put false Prophets to death. In the which question we must carefully note whom wee are to understand by false Prophets. And by false Prophets in

in this question concerning life and death, wee are not to vnderstand them that differ in opinion from vs in smaller matters, although I wish from my heart that we were all of one judgement in the least things, as well as in the greatest: neither are we to vnderstand thereby them which of meere simple ignorance hold some error at the least for a time against the maine foundation of Christian religion. The Apostles themselves were ignorant for a time, both of the death, and also of the resurrection of Christ, and therefore when our Sauiour spake of either of these, they wondered, as being carried away indeede (as men, though not as Apostles) with the common error of the times, which was this, to wit, that the Messiah should never dye, and so by consequence should never rise againe. But by false Prophets in this question we are to vnderstand, first such as obstinately persist in fundamentall errors, after sufficient meanes vsed for their conuiction, yea not onely persist but also endeavour to disperse their pernicious errors to the perverting of others, seeking withall to supplant and to blasphemē the contrary truth: according to that description of false Prophets given by a learned ⁶ Spaniard; they are false Prophets which teach against the truth of the faith, Secondly, such also, whose Hæresies are either Blasphemous in the doctrine it selfe, as the Arians; or traitorous against Soueraigntie, as the Iesuites: and where both these concurre, the persons in whom they meet do certainly deserue a thousand deaths. First, because they corrupt the faith, and if such as corrupt and poison the springs of water, at the which men and beautes receive their drinke deserue capitall punishment, how much more they, which as much as in them is, doe impoison the fresh springs of Sion. Secondly, because they murder mens soules, yea as farre as possibly they can, they murder Christ in a Christian man, as Saint *Augustine* speakes in his fift tractate vpon Saint *John*. And therefore if he that murders a mans body deserues death, how much more hee that destroys a mans soule. Or if they which were murderers of the Lord

⁶ *Pseudoprophetæ sunt qui docent contra veritatem fidei. Tostat. A. but, ad loc.*

Quantum in ipsis est Christum in homini occidunt.

Jesus

Nec turca tan-
tumdamni infer-
re potest Ecclesia
quantum ha-
reticus. Ferus in
mat.

Iesus in respect of his body deserued to dye, how much more they which seeke to murder his holy spirit. Thirdly, the *Turke* himselfe (as one truely saith) caniot so much hurt or endamage the Church of God as an hereticke may: and therefore if it be lawfull to put to death common enemies of our liues in warre, why is it not lawfull for the Magistrate to put to death the enemies of our soules, of God, and of the State.

Againe, we haue diuers examples of this lawfull feuer-
tie executed vpon Idolaters in former ages. First, in *Eli-
jah*, in 1 King. 18. 40. commanding all the Prophets of
Baal to be slaine. Secondly, in *Ieobs*, in 2 King. 10. 24, 25. giuing the like command concerning the worshippers of
Baal. Thirdly, in all the inhabitants of the land of *Inda*, in
2 King. 11. 18. who destroyed all the houses of *Baal*, and
slue *Martian* the Priest before the Altars.

Furthermore we haue examples also in the Ecclesiastical Historie: First, in *Constantine* that famous Christian Emperour, who enacted a statute, as appeares by a ^c letter of his written to one *Taurus*, That if any did offer Sacri-
fice vpon the Altars: *gladio ultiore sternetur*: he should
be put to death by the sword, and his goods confi-
cate. The like was enacted by ^c *Theodosius*, and *Valen-
tinianus*, by *Martianus* also, as the same *Henry Bullin-
ger* recordeth.

And the ground and warrant of this is the good word
of God: for the Lord himselfe saith, *Deut. 13. 5.* that *Pro-
phet* or *Dreamer of Dreames* shall be put to death, because
he hath spoken to turne you away from the Lord your God:
and in vers. 9. *thou shalt surely kill him*, *thine hand shall be
first upon him to put him to death*, and afterward the hand of
all the people. And againe in vers. 10. *thou shalt stone him
with stones that he dye*, because hee hath sought to thrus-
thee away from the Lord thy God. Now if any shall say
this was a Iudicall Law giuen to the Israelites. I answer,
say it were so, yet the equall of that Iudicall Law remai-
neth still to all Nations. The like proofe we haue in *Zech.*

^c *Apud Bullin-
ger decad. 2. Ser-
mon. 8.*

^c *In Codice
Theodosiano
tit. 2.*

13.3. *it shall come to passe that when any shall yet prophesie, then his Father and his Mother that begat him, shall thrust him through when he prophesieth.*

^c Saint *Augustine* indeed wauered concerning the like point for a time as he himselfe confesseth in one of his Epistles, but when he saw that the City wherein he dwelt was reclaimed from Donatisme by the iword of the Magistrate, hee reuersed his opinion, and confessed that Heretickes might lawfully bee enforced and punished by the Magistrate.

But if any shall obiect, that in the new Testament wee are exhorted indeed to flye the company of Heretickes, *Rom. 16.17.* not to receiue them into our houses, ^a Epist. John verse 10. after the first and second admonition to reiect them, *Tit. 2.10.*

And heere in my Text to beware of them, but nowhere to put any of them to death. I answer, at that time when the New Testament was penned, and also when our blessed Sauiour liued vpon the earth and preached, the Church of God was vnder the tyrannie of the Romane Empire: so that it had bin in vaine at that time to haue stirred it vp to put false Prophets to death, the hands of the Church being then bound; neither was it absolutely necessarie to vse any such excitation, because there was sufficient direction giuen already in the Old Testament, what was to be done concerning hereticall Seducers: and yet it is to be obserued, that the Church euen in the New Testament wished that seducers were cut off, *Gal. 5.12.* vpon the which place, one of the ^c antients saith, the Apostle in this Text of Scripture doth not onely wish a spirituall cutting off to the seducers of his time, but also a corporall abscission: he desires that as they were a meanes to put the Galatians to bodily paine by vrging Circumcision vpon them, so that they themselues might bee put to bodily paine by vtter cutting off their very liues: where that reverend Father vseth an accusatiue case *hos* of the person after maledicte after the manner of the *ecclesiastici Scripto-*

^a Epistol. 48.

Objection.

Answer.

^c *S. Ambrose*
non solum spiri-
tualiter sed etiam
carnaliter hos
maledicte.

* *Despauperius
in Syntax.*

res, whose fashion it is, as a learned Gramarian speakes, to put accusatiue cases of the person after verbes, compounded with *bene* or *male*: but to let the construction passe and to returne to the matter: here wee see in Saint Ambrose his judgement, that the Church in the Apostles time, though it had not present power to put seducers to death, yet it wished that they were put to death: and if the Church in those daies wished their death, it would as well haue put them to death if it had not beeene restreined by ouer-ruling tyrannie; as it is more then probable.

I might be large in this subiect, but I must *instar canis egyptiaci* content my selfe with a lap or two of this Nilus, for feare of being stung by the Crocodile of rash censure for my tediousnesse: therefore for breuity sake I referre the learned Reader to that learned booke ^c of *Theodore Beza*, the title wherof you haue in the margent wherin he proues by impregnable arguments, That hereticks may be Lawfully punished by the Ciuill Magistrates, yea and if they cannot by any other meanes be reclaimed, they may iustly be put to death, as ^c *Seruetus* was at *Geneuah*, Anno 1553.

Now what I haue said in this question concerning the punishment of heretickall seducers may iustly be applied also to blasphemers of God. For if they which denie fundamantall truth and oppose it with obstinacy deserue death, how much more they which blasphemē it and the author of it which is God and Christ: and therefore if any miscreant Iew or other shall come impudently amongst vs Christians, and like another Goliath shall defie our Sauiour as he did the host of the liuing God: surely our Magistrates vpon iust prooife may lawfully put him to death: *May? Yea ought so to doe.* God himselfe maketh blasphemē capitall, or death-deseruing in expresse termes, *Levit. 24.16.* and *Nebuchadnezzar* in *Dan. 3.29.* makes a Decree, that if any of what Tongue or Nation soever, shall speake any thing amisse (as you haue it in the English Translation) against the God of *Shadrach, Meshach, and Abednego*,

^c *De hereticis a ciuili Magistratu puniendis aduersus Martini Belly farragine & nouorum academicorum sermonem.*
^c *Teste Caluisio lib opus chron.*

Abednego, he shall be cut in pieces, and his house shall be made a dung-hill : the originall words in that Text, namely the Caldee, shew the strictnesse of that statute : for whereas it is translated shall speake any thing amisse, in the Caldee it is shall speake an error : intimating thereby that if any did speake blasphemie though it might possibly be pretended, that he did so out of error of judgement : yet by the sentence of *Nebuchadnezzar* (in that no doubt directed in the maine by the Spirit of God) he was to die for it : and if a Heathen King was thus zealous for God against Blasphemers, how much more doth it behoue Christian Princes to bee zealous : but I leaue this point : and thus I haue done with the first part of my Text, to wit, the Cauet of our Sauiour giuen to his Church concerning False Prophets, in these words, προσέχετε ἀπὸ τῶν ξενόπροφτῶν : Beware yee of pseudoprophets.

S E C T. 6.

οἵτινες ἐρχονται.

Which come, &c.

Which come unto you in sheeps clothing. In this first Description we haue three things to be obserued concerning False Prophets. First, their intrusion, ἐρχονται ἢ προσβιονται they come vnsent. Secondly, their infinuation, πρὸς ὑμᾶς ἢ πρὸς τὸν κλησιον, they come to Christs Disciples, not to the common multitude. Thirdly, their hypocrisie, ἢ ἐνδικαστοι προσδικον ὅντες ἐν ἀνθρωπινοις: they come disguised and not in their owne likenesse. For the first, that they are meere intruders into the office of teaching, and haue no lawfull calling thereunto, it is apparant in *Jer. 23.21.* *I haue not sent these Prophets, yet they ranne, I haue not spoken unto them, yet they prophesied:* they haue no calling from God. 1. Because either they are meere ignorant and vnsufficient to be guides, as many are which take vpon them to be teachers amongst the Anabaptists and Familists being ynlerned men taken out of some

trade, or secondly, because they haue not a right ministeriall affection, but aime at their owne priuate ends, to wit, to rob, kill, & to destroy, as our Sauiour saith of them, *Ioh. 10. 10.* or thirdly, because they hold and teach fundamentall errors, which plainly argueth that they are guided by the spirit of Satan, and not by Gods Spirit. Furthermore commonly they haue no calling from the Church, yea, they contemne that calling as idle and impertinent, being like those seducers spoken of, *Aet. 15. 24.* which went out and taught the Gentiles, the Apostles giuing them no such Commandement.

I will not infist vpon this point, yet it may serue as a strong motiue to dissuade men and women from hearing these vnsent seducers: for if they be not sent of God, why shoulde any dare to heare them, yea what good can any man expect to receiue by such teachers; and yet such is the folly of many at these times, that they had rather heare a man without calling in some priuate conuenticle, then a true minister sent of God and authorized by the Church in a lawfull assembly.

S E C T. 7.

Πρὸς ὄχις.

Vnto you.

Qui Lupi rapaces nisi spiritus subdolus ad infandum gregem Christi intrusus delitescens.
Tertul. lib. de prescript.

VNTO you, that is vnto you my Disciples: whence obserue me, what kinde of people heretical teachers desire especially to seduce, namely Christ his Disciples, or such as are liuing members of the Church. This is confirmed by that in *Mat. 24. 24.* where we haue false Christs, and false Prophets going about to deceiue if it were possible the very elect, and by that in *Rev. 17. 20.* where we haue the Romish Iesabel (for of her I take it, is typically spoken in that place) seducing Gods seruants: we may also see it daily verified by very experiance for whom do Familists, Anabaptists and other Sectaries commonly labour to peruer and seduce? Not Drunkards, Adulterers, Sabbath-breakers,

breakers, Gamsters, Lyers, Swearers and such like, but rather such as seeme to be conuerted, which mourne for their sins and desire to know the right way to heauen, ha-
ving bin in some measure wrought vp by the publike mi-
nistry of the Church: wherein seducers are like vnto kites,
which flie vp and downe to ceaze vpon tender Chickens,
or rather like vnto their father the Diuell, who loues to
come in amongst Gods children, *Job 2.1.* not for loue of
their persons, much lesse of the exercises of Religion, but
to accomplish his owne ends, which may serue for a Ca-
ueat to all tender Christians, to teach them the more care-
fully to looke to thermelues: but I will not further insist
vpon this point.

SECT. 8.

ἴνδιμασι προβάτων in sheepe's cloathing, that is, in Λύπους
προβάτων in sheepe's skinnes: for what is the cloathing
of a silly sheepe but its skinne or fell: in this Description
of False Prophets, our Sauiour may seeme to allude to the
Woolfe in the Fable: concerning the which the Mytholo-
gist speaketh thus: a Woolfe on a time putting on a sheepe's
skinne immingled himselfe amongst the Flocke, and so e-
very day strangled some of the sheepe, which when the
shepheard perceiued, he tooke the Wolfe and hanged him
vp in an high tree: at the which when other shepheards
ignorant of the cause wondered, and demanded of their
fellow-shepheard what hee meant to be so cruell to hang
vp a silly harmelesse sheepe; he answered: his skinne as you
see is the skinne of a sheepe, but his workes are the works
of a Woolfe: vnto the which it is not altogether improbable
(for I will not be peremptory in allusions) that our Sauiour
in my Text doth in some sort allude, no more then
it is improbable that S. *Paul* doth allude to the olympian
games in *1 Cor. 9.23,24,25.* where he speakes of running
of a race for a corruptible Crowne: neither is it in any sort
impossible for Christ to haue this allusion, *Eſop* the my-
thologift

*Lupus ouis pelle
indutus onium
se immiscerit gre-
gi quotidieque
aliquam ex eis
occidebat quod
cum pastor ani-
maduerat et
ille in altissima
arbore suspen-
dit, interrogan-
tibus autem ca-
teris pastoribus
cur ouem suspen-
dit aiebat peti-
lis quidem ne
videtis est ouis
opera autem
Lupi.*

In sheepe's Clothing.

^c Eusebius &
Suidas.

^c Introsum
turpes speciosi
pelle dec ora.

thologist liuing almost 600 yeeres before him as *Bucholz* notes out of two substantiall Authors in his *index Chronologicus*; and the words of the Text so iustly agreeing: *Beware of False Prophets which come unto you in sheepe's clothing, but inwardly they are rauening Wolves.*

In sheepe's clothing: wherein we may obserue that it is not the manner of seducers ordinarily to appeare outwardly what they are within, but if they be birds of the prey they will seeme to be doves, if they be stinging Serpents, they will seeme to be harmelesse wormes, if they bee truulent Wolves they will seeme to be innocent sheepe, in a word; if they be ^cfoule within they will be faire without: and the reason of this hypocrisie in seducers is manifest, because as it is with a Wolfe, if he should come howling to the sheepefold and in his owne skinne the watchfull shepheard would resist him with his crooke and with his dog, but putting on a sheepe's skinne and counterfeiting the bleating of a sheepe, hee findes entertainement, and the sheepe shunne him not, but delight to walke with him, vntill he plucke out their throates: euen so pernicious seducers, if they should come in their owne likenesse, they know the Magistrates and Ministers would withstand them, and the people would shunne them, and flie from them: but comming in the name of zealous Christians, they are lesse suspected, and lesse shunned and opposed: yea, with some they finde kinde entertainement, and obtaine a good report. I speake this to the shame of many in our times, which haue not learned to put difference (so ignorant are they of the doctrine of Religion) betweene a palliated Wolfe, and a true Orthodox sheepe of Iesus Christ.

SECT.

SECT. 9.

In sheepeſ cloathing.

HEERE it may be demanded, what is meant by *sheepeſ cloathing*; or in what manner, cunning seducers come in that rayment. I answer, Seducers come in *sheepeſ cloathing*. First, when they come with quotations out of holy Scripture, to confirme their damnable positions: thus the diuell came to our Sauiour in *sheepeſ cloathing*, when he came with a ſic ſcriptum eſt, Mat. 4. for it is written, he will giue his Angels charge ouer thee, &c. and thus Familifts, and Anabaptifts come in *sheepeſ cloathing*, which vſe to bring Scripture peruerterd to proue their tenents, as though the Scripture of truth did in any ſort fauour their errors: and thus *Arius* came in *sheepeſ cloathing*, of whom I haue read, that he brought 42 places out of the Scripture to proue, that Christ was meere man and not God, againſt *Athanasius* that disputed with him in the Nicaean Councell.

Secondly, when they come vnder a pretence of hauing all antiquity on their ſides, fauouring their hereticall opinions, deceiuing the world as the Gibeonites deceiued *Ioſua* with old bottels, and old ſhooes, and mouldy bread, and old garments, as though they had come from farre, when as indeed they were but of the next towne. *Ioſ. 9. 11, 12.* Thus *Bellarmino* and other Controuerſifts amongst the Papifts come as *Woolues* in *sheepeſ cloathing*, when they impudently affirme that all antiquity is on their ſides, that all the Fathers, and Councells, and Doctors speake for them and the like; which hath beene proued falſe to their faces by many of our learned Diuines, which haue taken paines to confute them, and this ſhewes, that they haue browes of brasse to boast of antiquity, when as the maine abominations of Popery were firſt hatched by the Trent-Councell, or rather the Trent-Conſpiracie, hardly yet

* *Whitakers.*
Chamierius,
Willes and ma-
ny others.

an 100 yeeres agoe, and were not so much as knowne to the Fathers which liued in the first 500 yeeres after Christ. I pitie their soules that are so enthraled to such guides, as that they must beleue whatsoeuer they tell them without any further disquisition, and so must content themselues with the colyars faith, to beleue as the Church beleue, though they know not what the Church beleue. I pity them, I say, because they are as sheepe committing themselues to the keeping of a Woolfe, as it is in the *comædie*, and I will still pray that God would deliuer them out the iawes of these foul-deuouring Woolues; and that hee would cause the light of his owne Gospell to shine into their hearts, whereby the darke mists of ignorance and superstition may bee dispelled and abolished, that so they may receiue the truth in the loue of it, to their owne eternall benefit, and the comfort of others.

Thirdly, when they come with plausible bookees, such bookees as seeme to haue many good things in them, but some bad, such bookees as haue some phisicke and some poyson, some wheate and some tares: for it is the manner of Heretickes as *Gregory* notes to mingle some good things amongst their bad, even as a cunning poysoner when he meanes to poyson another man with some deadly wine, he first annointeth the lip of the cup with sweet hony: thus the most Heretickes and Seducers come in sheepe's clothing, by giuing seducing bookees as a great present to such as they meane to seduce: their bandy bookees being like the *Troiane horse* in *Vergil*, which was pretended to be the gift of *Minerua*, but it wrought the ruine of *Troy*.

Fourthly, when they come as the Apostle speakes of them, *Roms. 16.18.* with good words and flattering speeches pretending to tender our good, and to counsell vs for the best, to wish our saluation, &c. and yet vnder that colour, labour to seduce vs: for as a learned *Father* speaketh: Heretickes vnder a colour of giuing good counsell doe indeed seduce men: thus likewise all seducers come

* *Apud Terentium ouem Lupi commissarii in Eunuchs act. 5. scen. 1.*

Lib. 15. moral.
c. 10. habent hoc
heretici proprium ut bona malis
puniscant.
Sicut qui veneni
poculum porrigit,
ora poculi dulce-
dine melius tan-
git.
Ennads 9.

* *Gregorius*
magnus lib. 23.
moral. c. 21. he-
retici sub specie
consulendi agunt
negotium sedu-
cendi.

to the Church of God in sheepeſ Cloaſting, for they all pretend to giue good and ſaſing Counſell: when as their breath is as the poyſon of Aſpes, and as it is ſaid of the Baſiliske, that hee killſ with his looke, or with the beames that come from his poyſonfull eyes, euen ſo theſe kill with their mouthes by the poyſonfull breath which proceſeth from the ſame: according to that *Adders poyſon is under their lips, Selah. Psalme 140. 3.*

Firstly, when they come with the whole ſuperficies or outside of a Christian profeſſion as ^c one of the ancients ſpeakes, to wit, with an outward expreſſion of holineſſe, with a ſeeming contempt of the world, with prayers, fastings, teares, almeſ-deeds, ſeeming zeale, comely gestures, ſeeming loue, ſeeming paſtience, ſeeming conformitie, ſeeming humilitie, ſeeming harmelefueſie and the like; for it is not vnuſuall with Seducers to diſemblle an honest life, as ^f one of the Fathers ſaith: thus the Herodians and Disciples of the Pharisees came to our Sauour in sheepeſ cloaſting, *Luke 20. 20.* counterfeiting themſelues to bee iuft men, and thus of all other Sects vnder the Sunne, the hypocriticall Sect of the Familifts, together with their Comrades the Anabaptiſts come amonſt vs Christians in sheepeſ cloaſting: for they will carry themſelues ſmoothly as though they were very zealous and good Christians, when as in the meane time by their pernicious Doctrine and priuate Counſell, they cut the very throate of the Gopſell and of the true Church of C H R I S T: the Uſe of this followes in the next Section.

^c Tertullian lib. de preſcriptionibus.
Superficies Christiani nomini extiſſeſſus.

^f Ebor. ſeptem-
ber 1598.
The cop. ad loc.

^c Hypocriſis
mentitur curioſa,
hypocriſie ſi ſpun
with a fine
thred. Chryſolog.
ſer. 7.

SECT. 10.

IN sheepe's cloathing: it being so that seducers come as Woolues in sheepe's cloathing, this may teach vs diuers things:

First, to take notice of the wofull condition of such Hypocrites, they are Christ's sheepe onely in outward shew, not in heart, they are whitied Sepulchers, a meere outside, a painted abomination. The Lord may say of their outward shew, as Jacob said of Josephs Coate, Gen. 37 33. *this Coate is the Coate of my Sonne, some enill beast hath devoured him.* So this outward forme of godlinesse is the outward forme of my sonnes and daughters, but some euill spirit hath devoured them which vse it in Hypocrisie.

Secondly, it serues iustly to reproove many of our times, who for want of iudgement being blinded with affection, are ready to iustifie erroneous persons for a meere outward hypocriticall shew, be their doctrines and opinions never so pernicious and hereticall; which is as if a foolish man or woman should commend a Woolfe to be an innocent and harmelesse creature, because hee hath put on a Sheepe-skinne.

Thirdly, it serues to teach such as make shew of Religion, to take notice that a meere outside in Religion is not sufficient in Gods sight: an Hypocrite, yea a damnable seducer may haue an outside, he may come in a sheepe's skinne as we haue heard: but wee must labour for an honest heart: for God aboue all respecteth that.

Fourthly, it serues to teach Christians to bee the more wary with whom they do conuerse, and whom they heare, especially to beware of priuate conuenticles, least whilst they thinke to conuerse with true sheepe, they meete with Woolues in sheepe's clothing.

Fifthly, it serues to teach Gouernors to bee the more warie,

warie, when cunning seducers come before them, for as these Wolues haue their sheepe's clothing to deceiue the people withall, so they haue their outward yeelding to conformity, their equiuocations, their externall submissions and the like, wherewith to deceiue authority and to rid themselues out of trouble. *Arius* was knowne to yeeld to the Nicæne Councell as appeares by a Letter of submission which he wrote to Constantine the Great: the which Letter is noted by *Iouerius* in the Description of the Nicæan Councell: but his yeelding was meereley Hypocriticall to rid himselfe out of trouble, for he retaineid his blasphemous opinions still, and dispersed them in priuate more then before. I confess the Magistrates cannot doe less (I meane the Church-Gouernors) then receiue penitent persons vpon their submission into the Church againe. I acknowledge also that the bosome of the Church should be alwaies open to humbled and contrite persons. But because Hypocriticall seducers may make it a practice to deceiue Magistrates by fained submission, therefore the safest course is (which stands also with iustice) to inflict vpon them condigne punishment for their former disturbances, and then if after their due punishment they wil submit and desire to be receiued, to receiue them vpon further tryall, I say vpon further tryall, for *ἀλλος τὸς τῆς
ἢ τὴν γνώμην αἰτήσει*, as it is in the Prouerbe, the Woolfe may change his haire, but he will hardly change his minde or nature: and thus much may suffice for the first Description of False Prophets, which is by their outward habit or externall shew, in these words, *which come unto you in sheepe's Cloathings.*

*¶ Lib. Sancti
anum.*

SECT. I.

ἰσαγερτέοις εἰσοι λύκοι ἀγράπεις.

But inwardly they are rauening Woolues.

IN these words wee haue the second Description of seducers, and as the former was by their outward shew, so this is by^{*} their inward quality: *Inwardly they are rauening Wolues*: wherein two things are to bee obserued concerning heretical seducers: First, that they are Wolues: Secondly, that they are rauenous.

For the first, that they are Wolues, that is of a lupine or Woluish disposition, is manifest, not onely by the words of the Text, but also by that in *Act 20 29*. where they are called λύκοι βαρβαρίς grieuous Wolues, or if you will, fat Wolues, for βαρβαρός in Greeke comes of בָּרְבָּרָה in Hebrew, which signifies fat as some Etymologists haue obserued, a fit Epithite for seducers, which fat themselues with the blood of soules.

And heretical Seducers are fitly compared to Wolues in diuers respects: First, because as Wolues are dull-fighted in the day, but quick-fighted in the night, as [†]one saith of them: euena so pernicious Seducers are oftentimes very acute and sharp-witted for error, they are able in their fashion, (hauing their serpentine witts commonly exercised about nothing else) to dispute for that, yea very idiots (such as the Familists, and Anabaptists bee) will bee brabbling against Learned Ministers, *in puluere olympico*, so farre as the english skill will extend, but they are dull to apprehend the truth of sound Diuinitie, yea, they shut their eyes like Owles against that shining light.

Secondly, as the Woolfe deale^d gently with the sheepe at the first, carrying it away vnhurt vpon his backe, vntill he

^{*} *Lupus interdiu
obtusius nocte
clarius videt.*

[†] *Conrad. Geffner
lib. 1. de quadruped.*

[¶] *Lupus cōsum
rapuerit dēlibus
eam non ledit*

he haue brought it to the place where he meanes to strangle it. Euen so pernicious seducers vse to deale with their Profelytes, at the first drawing them into lighter errors, but afterwards like grieuous Wolues, plucking out the throat of their soules, by leading them into blasphemous and damnable heresies: and thus *homo homini Lupus est*, one man becomes a Woolfe to another.

Thirdly, as a Woolfe begets a Woolfe, according to that rule in nature, euery like begets his like: euen so pernicious seducers spirituallly beget such as proue like vnto themselues both in opinion and practise, and indeede they which are conuerted, or rather peruerted by hereticall spirits, whatsoeuer high conceits they may haue of themselues, they are but of seeming Sheepe made reall Wolues.

Fourthly, as the Wolfe is said to strike a man dumbe, if he spie the man before the man spie him: euen so when seducers preuaile, they strike men dumbe, in respect of any true profession of Christianity; yea, they bring them by their seductions to blasphemie all sound profession.

Fiftly, as the wooll of a Woolfe, if it be made into a garment will proue but an odious garment, breeding vermine vpon him that shall ware it instead of ministring any comfort, as *Plutarch* speakes: euen so the good which poore seduced soules thinke they receiue by impostors, and deceiuers of mindes, it will proue corruption in the end.

Sixtly, as the Woolfe maketh shew of ciuile vertue, as of chafttie and the like, congreſſing but onely 12. dayes in a whole yeare. Euen so the most pernicious seducers commonly make shew of much ciuitie and moralitie, and thereby they doe more harme amongst the ignorant sort then by any other meanes. Whereupon one of the *Fathers* saith notably; let vs be exceeding wary of those heretickes which are of the best conuersation, whose liues possiblly are directed not of God, but of the diuell. And thus we see for what reasons hereticall seducers are fitly compared

*sed/uper dorſum
ſum eam ſua-
uitre iacere fa-
cit,vincent in
ſpecul, nat.lib.
19 c.83.*

*Omne ſimile ge-
nerat. ſibi ſimile.*

*Voce deſtratur
iſ quem prior vi-
derit Lupus Plu-
i.8.nat.bif.c.22.*

*re de lege
quaymam.
c Lib.2. Sympos.
9 9.*

*Lupi toto anno
non amplius qua
duodecim diebus
coenunt. Iſid. His-
pal.lib.12. Ori-
ginum,c.2.
c Ovig bon.7.in
Ex. & Sollicitate
caecamus ha-
reticos qui con-
uerſationis, opti-
mo ſunt, quorum
sorte vitam no-
tam Deus quam
diabolus in-
trixit.*

pared vnto Wolues. I might adde another, taken from the rauenousnesse of Wolues, but that I reserue for the next Section. Come we now to the vse of the point.

And it being demonstrated that hereticall seducers are Wolues, it first serues not onely to iustifie against all calumniators, but also much to commend the lawfull seueritie of Courts of Iustice against such. *Saint Augustine* saith, there is a punishing mercy, and a sparing crueltie. This may seeme to be a paradox to some, but the father knew what he said; for it is a punishing mercie when worthy Gouvernours doe punish dangerous seducers for the safetie of the whole, and it were a sparing crueltie to let them passe vnpunished; for looke how much mercy is shewed to the Wolfe, so much crueltie is done to the Sheep, yea it is mercy to seducers themselves (if they could skill of it) that the Gouvernors seeke to restraine them from their damnable wayes, by inflicting iust punishment vpon them, this being the last meanes that the Church can vse to cure them: according to that of *Aristotle*, punishments are kindes of medicines; but howsoeuer seducers themselves and their court-flandering adherents doe take it, I am sure all good people haue great cause to praise God for the zeale of our Gouvernours, in this respect: our bodies might as safely liue in a roring wildernes in the midſt of Wolues and Tygers, as our soules in our strongest Cities amongst seducers, if there were not Courts of Iustice to suppress them.

Secondly, it makes for the iust reproofe of many at these dayes, who when they haue dangerous Wolues discovered vnto them, will not lend their helping hand to suppress them for the common safetie of the Church, but suffer them to walke vp and downe in the very Sheepfold without resistance. Gods cause and his truth for the which they ought to contend, *1ad. 3.* is little beholding to them, I pray God it be not one day laid to their charge: a bad cause oftentimes findes much patronage; the wicked will straine their purses, try their friends, put themselves to great

c. Sicut est misericordia puniens ita est crudelitas parcens Epist. 54.

Lib. 2. Ethic. c. 3.
deseruunt ictus
time sed opimus.

great paines for the supporting of it ; but the cause of God may sinke or swim (were it not for good Gouernours) for any helpe or countenance that the forward men of our time, for the most part will giue vnto it. If it were notoriously knowne that some devouring Wolfe did haunt about this Citie, which had destroyed an 100. persons, I suppose euery man would lay it to heart, and vse the best meanes he could to suppresse such a noysome creature : are we thus carefull for the common safetie of mens liues, and shall there be no care for the common safetie of their soules ? Is it so heinous a matter when an hundred persons are corporally strangled, and is it nothing when many hundreds are spiritually murdered ? But I imagine what you will say ; why should wee put our finger in the fire ? why should we meddle in a controuersie which concernes vs not ? I answer, if the controuersie indeede were a meere priuate controuersie, you seeme to say something ; but if it be a publike controuersie, and concerne the common safetie, your objection or plea is little worth.

But many haue learned that Greeke Prouerbe in our times, *υενος παρασημηνη ουτεια εινε*, it is good sleeping in a whole skin : yea some are such valiant champions, that being ingaged in the Lords controuersie, will vse meanes and friends to draw their owne heads out of the collar, and leaue others to endure the whole brunt of the battell and danger. Such white-liuert Souldiers are fit to take the *Salmacida spolia* which Cicero speakes of ; spoiles which are obtained *sine sanguine & sudore*: if victorie will come of it selfe without paines or peril it shal be welcome ; if not, they loue not to contend for it.

In officiis.

SECT. 12.

A proposit.

Rauening.

Rauening. Hence obserue we, that *Seducers* are of a rauenous disposition. In which very respect they are also

c Ouid.1. triſt.
Eleg.1. excuſſa eſt
auidis dentibus
Agna Lupi.
i Virgil. Aeneiad.
9. ventos per.
peſſus & imbrues
noſte ſuper me-
dia.
n Lib.11. nat.
biſt.38.
m Lib.1. de
quadrup.

Ariſtot. lib.8. de
biſter. animal.
c.5.

also compared vnto Wolues, in the words of my Text. And it is famously noted by Heathen Phylosophers (who had a great gift in looking farre into the natures of the creatures) that the Wolfe of all other beasts is the most rauenous. ^c One ſaith (making it a wonder) the tender Lambe is shaken out of the greedy teeth of the Woolfe: deſcribing the Woolfe as a greedy creature. Another ſaith that the Wolfe endures winde and weather, raine and ſtormie tempeſts, and that at midnight, to watch for his prey. Thus the poeſts ſing concerning the rauenouerneſſe of the Woolfe: and in like manner others write in profeſe: ^m Plinie ſaith of the Wolues called *Ceruarij* that they are vnsatiable, they can neuer be ſuffed or haue enough. ^m Conradus Geſner ſaith of the Wolfe called *Circus*, that hee is *ſemper famelicus*, alwaies hungry. And *Ariſto-
tle* declaring the opinion of all men concerning the Wolfe hath this report τὸς λύκος φάσιν ὅταν πεινῶντες διει-
τὴν τὴν. They ſay of Wolues that for hunger ſome times they will eate the very earth; yea, the Wolfe beares rauenouerneſſe in the very forehead of his etymologie: for the word λύκος, commonly uſed for a Wolfe: either comes of the Greeke Theame λυάσα, which ſignifies *dilanio*, to teare in peeces, or of the Hebrew root לְקַח which ſignifieth *abſorbeo*, to ſwallow downe: both importing greedineſſe.

And hereticall ſeducers are like vnto Wolues in this reſpect: being commonly ſuch as hunger after worldly gaine, according to that in Rom.16.18. *they that are ſuch ſerue not our Lord Iefus Christ, but their owne bellies.* And ſuch alſo as thirſt after the bloud of ſoules, compassing Sea and Land to make a Proſelyte, Mat.23.15.

Which may ſerue to teach vs: First, that the deſire of winning of ſoules is not alwaies the marke of a true Mi-
nifter, a falſe Prophet may hunger and thirſt to winne ſoules to his owne faction, but a ſincere deſire to gaine ſoules to Christ, and to his trueth: this is a badge of a true Shepheard.

Secondly,

Secondly, this may serue to forewarne Gods children to looke to themselves the more carefully, and to commit themselves the more seruently by prayer daily to Gods speciall protection, considering their destruction is so gree-ded after by many rauenous seducers.

Thirdly, it must teach vs that still remaine in the truth vnstrangled by the rauenous Wolves of the time, to blese God for it : and to say of our spirituall deliuernace as the Church saith of her corporall, in Psalme 124. if it had not beene the Lord who was on our side : now may Israel say, if it had not beene the Lord who was on our side, when men rose vp agaist vs ; — then they had swallowed vs vp quicke ; but blessed be the Lord who hath not giuen vs as a prey to their teeth.

Thus much for the intent of the Text, or of the Text in generall. The Extent followeth.

The occasion of all which followeth.

This which followeth was added because an order of submission or recantation was enioyned by the most reverend Father in God, the Lord Archbishop of *Canterburie* his grace, and other his Maiesties Commissioners Ecclesiasticall vnto one *John Hetherington*, late of the Cittie of *Westminster*, and now of *Putney* in the Countie of *Surrie*, to be performed by him the same day this Sermon was preached at *Pauls Crofle*, being the eleauenth day of February, *Anno 1627.* when it was ordered that the said *Hetherington* vpon Sunday the **11.** day of February should before the beginning of the Sermon at *Pauls Crofle* come within the wall there iust before the Pulpit, and there stand before the Preacher, bare-faced and bare-headed in some eminent place, where hee might be best seene and heard of the Congregation assembled during the whole time of the Sermon, hauing a paper on his breast exprefsing his offence in these words ; *for scandalizing the whole Church*

Church of England, in saying it is no true Church of Christ, and publishing other erroneous opinions, proceeding from that ill ground: for the which cause he was enioyned this acknowledgement.

Whereas I *John Hetherington* stand by the depositions of sundry witneses iudicably conuictid before the Kings Maiesties Commissioners appointed for Causes Ecclesiastical, for that since the 20. of December 1613. I haue maintained and published, that the Church of *England* as it is now by the Law established, is no true Church of Christ, and that it teacheth false Doctrine, that the Sabbath day or Sunday, which we commonly call the Lords day, since the Apostles time was of no force, and that euerie day is a Sabbath as much as that which we call the Sabbath day, the Lords day or Sunday: that the Bookes of *Esdras* are and ought to be esteemed part of the Canonickall Scripture: as also to haue vsed reproachfull words to and of the Ministers of the Church of *England*, and of their calling. And further, whereas it standeth proued agaist me, that being by trade a Boxmaker about fife or fix yeeres since I gaue ouer my said trade, and frequented priuate Conuenticles, by the Lawes of this Realme prohibited, taking vpon me within the time articulated to be the chiefe Speaker and to instruct others, not being of mine owne familie in points of Doctrine, and matters of faith, giuing expositiōns contrary to the receiued opinions of this our Church of *England*, and indefence of such Conuenticles haue said or writ that *Cesar* may command a place in publike, so as he forbid none in priuate. As also that I haue bin of opinion with the Familists touching the perfect puritie of the soule, with some other erroneous opinions mentioned iu the proofs. For the which I haue bin imprisoned by the order of his Maiesties Commissioners Ecclesiastical, and haue beene enioyned to make this my publike Recantation or submision here this day. I doe therefore before you all here present from my heart renounce, abiure, and disclaime all the said opinions as erroneous

ronious and schismaticall, and doe promise from henceforth not to entermeddle in the keeping or frequenting of any priuate Conuenticles or exercises of Religion by the Lawes of this Realme prohibited: but to conforme my selfe in all things to the Doctrine and Discipline of the Church of *England*, as a member of that Church without disturbing the peace and vnitie thereof, and doe blesse and praife God, that as a member of the said Church I may freely ioyne with the Parochiall Congregations, where I shall reside in the hearing of Diuine Seruice said, Gods word Preached, and in the participation of the holy and blessed Sacrament of the Lords Supper rightly and duly administred, and in all other religious duties. For the due performance whereof I doe here giue my faithfull promise: and that I may so doe, I desire you all here present to ioyne with me in saying the Lords prayer; *Our Father which art in heauen, &c.*

The W O O L F E in his .
owne Skinne.





The Seuerall kinds of Mysticall
Wolues breeding in ENGLAND.
(* *)

You haue heard in the generall handling of the Text, of disguised and palliated Wolues: but because, as a ^c Poet saith truely, things heard with the eare, oftentimes leaue lese impression behinde them then things seene with the eye. Therefore I will now endeavour in the more particular Application of that which hath beene spoken; to shew you, or to present before your eyes, such a very Woolfe as our Sauiour speakes of in my Text. I confess a ^c learned Writer saith, which might seeine a Paradox, *Nulli sunt Lupi in Anglia*, that wee haue no Wolues in England: but for the true vnderstanding of that Author, we must necessarily distinguish of Wolues: there be naturall Wolues and mysticall Wolues: concerning naturall Wolues (and of them he speakes) he reporteth truely to the world of our Nation, that wee haue none of them *ordinarily breeding amongst vs*: but concerning mysticall Wolues, it is quite otherwise: in that sence, *multi sunt Lupi in Anglia*, we haue many Wolues in England, we haue Popish Wolues which haue sought by all possible meanes both by force and flatterie, to reduce all to blindnesse and superstition againe, as appeares by the hellish Gunpowder-plot never to be forgotten, in the yeere 1605. and other designes of theirs: wee haue Arminian Wolues, which make a bridge betwix vs and Popery,^a endeouuring in some points to reconcile the Wolues and the Lambes: which the very Heathen ⁿ Poets being reasonable men, haue iudged an impossible taske:

*Segnius irritant
animos demissa
per aurem quim
que sunt oculis
commissa fidelibus.*

^c *Horat de art
Poet.*

^a *Sebast. Munfor
lib. 2. de insul
B. y. t.*

ⁿ *Horat. Epod. 15.
dum pecori Lu-
pus infestus erit,
being put for
semper.*

we haue Anabaptificall Wolues, which iumpe with the Arminians in conditionall election vpon foreseen faith or workes, in denying the doctrine of reprobation in the true sense thereof, in maintaining vniuersall redemption of all sorts, in maintaining the doctrine of free-will, in defending and pleading for falling from grace, or the totall Apostacy of Saints, &c.

Fourthly, I would we had not Rosey-crosse-Wolues which turne Diuinity into phansies, & idle speculations of their own brainte esteeming text-men, or such as endeauour to keepe to the naturall sense of Scripture (not daring to make an allegorie in a Text where the spirit of God desires to be vnderstood without an allegorie) to bee vulgar Diuines, as they inculcate in some of their phansifull booke; boasting also of their ability to worke such miracles as I shold tremble to name: but because they doe this more priuately; being either ashamed, or affraid it shold come to light, I passe it by for the present; there may be further occasion heereafter giuen vnto some to lay them open, that others may beware of them: Lastly, I would wee had not Familisticall Wolues, and that of diuers sorts, as first, Familists of the Castalian order which dissent from our doctrine, and oppose it in every syllable thereof, and yet like notorious Hypocrites, if they be never so little questioned, will make shew by outward seeming conformity, as though they did highly approue the doctrine of our Church, and were ready-prest to defend the same: which hold also that the Law of God may bee perfectly fulfilled by men in this world, which tearme themselues Eagles, Angels, and Arch-angels: which hope in a short time to be inspired with light and illumination, as farre as euer *Paul* or any of the Prophets were: which allegorize the places of Scripture concerning Christ, dreading onely of a sanctifying Christ, and abhorring a iustifying Sauiour; expecting saluation indeed by their own works:holding that Turkes & Pagans may be sau'd as well as any other if they liue well, though they had never heard of Christ: if their be

be any of this faction still remaining, I wish them speedily to repent, for otherwise God no doubt will in time discouer them, notwithstanding all their shifts and hypocrisies.

Secondly, I would we had not Gringltonian Familists in the North parts of England, which hold :

First, that the Scripture is but for nouices.

Secondly, that the Sabbath is to bee obserued but as a Lecture day.

Thirdly, that to pray for pardon of sinne, after one is assured of Gods loue, is to offer Christ againe.

Fourthly, that their spirit is not to bee tryed by the Scripture, but the Scripture by their spirit.

Fifthly, that we must not now goe by motiues but by motions.

Sixthly, that when God comes to dwell in a man, he so fills the soule, that there is no more lusting.

Seventhly, that they see no reason why Ministers should speake against the sinnes of the wicked, seeing the wicked man canne doe nothing but sinne.

Eighthly, which boast and thanke God, that they haue cast off praying in their Families, repeating of Sermons and such like long agoe.

Ninthly, which scoffe at such as make Conscience of words, with many other pernicious points.

Thirdly, I would wee had not Familists in the Mounaines, which say, that they haue quite vanquished the duel, that they are pure from all sinne, and that they are neuer so much as tempted to doubt of their spirituall estate. Fourthly, I would we had not Familists of the Vallies which bring in their dainnable doctrine with faire pretences of weeping, of sighing, of lifting vp the eyes to heauen, of patience, of a smooth carriage and the like. I would we had not Familists of the scattered flocke, which seduce by pretending themselues to bee of them which feare the Lord when they are nothing lesse. I would wee had not Familists of Caps his order and of other rankes: but amongst the rest of these mysticall Wolues, there hath

hath beeene discovered of late to his Maiesties High Commission-Court, a notable close-deuouring Woolfe, one *John Hetherington* a Boxe-maker, whom I may iustly tearme a Woolfe (according to the title giuen to seducers in my Text) in respect of his pernitious doctrine, being the Teacher to a great number of Factious persons about this City: and he may fitly be compared to the Woolfe *Glanos*, ^{c. 85. 98. 103. 104. 105.} which seekes to prey vpon men: or to the Woolfe Circus, which in the cold time, when the Mountaines are couered with snow, will impudently enter into the very City to seeke for his prey, as *Gesner* recordeth: euen so this mysticall Woolfe vseth to prey vpon men, as appeares by the multitude of Schismaticall persons whom he hath seduced; yea, he is growne so impudent, that he is entred into this famous City, to ceaze vpon his prey there, although he know there be vigilant Pastors in it, able to resist him.

But that I may proceed methodically in that which I haue further to write, I will confine the remainder to three heads: *viz.*

1. Matter of Discouerie.
2. Matter of Confutacion.
3. Matter of Admonition.

Concerning Matter of Discouerie; I confess I haue an hard taske, for who shall make men beleue they see a Woolfe, when outwardly in the skinne, there appears onely the resemblance of a silly innocent sheepe: but I hope I haue to deale with a prudent age of men (*qui ex ungue Leonem*) which haue learned to know a Lyon, if they see but one of his pawes: now I will endeavour to discouer this close Sectary fourre wajes:

1. By the Oathes of honest Witnesseſ.
2. By his owne erroneous Bookes.
3. By comparing him with antient Heretickes.
4. By applying vnto him the words of my Text.

^a Aristot. lib. 8. de Hist. animal. c. 5.

^b In urbem per famem impudetissimus accedit.

*The first Discouery of John Hetherington,
which is by the oathes of honest
Witnesses.*

This man *λίων ἀρρόπετο γεράσης* being metamorphosed or changed from a man to a Wolfe, as *Plato* speaks of a Tyrant, was discouered to the forenamed Honourable Court, and testified against vpon the oathes, not of Knights of the Post, but of many honest consonable men, against whose persons or sayings, *Hetherington* himselfe the party defendant did propound no manner of exceptions ; notwithstanding hee had sufficient time allowed him by the Court, nor euer so much as offered to except against them in any Legall course : by the testimonies of these vntainted Witnesses, which were not a few, and whereof two were Ministers of good note, it appeared and was proued.

* Lib. 8. de repub.

First, that the said *Hetherington* hauing beeene by trade a Boxe-maker, cast off his trade, and betooke himselfe to be an interpreter of the Scripture to many persons, not of his owne Family, keeping priuate Conuenticles by the Lawes of this Realme prohibited, in the which Conuenticles: hee tooke vpon him to bee the chiefe speaker, and instructor in points of doctrine, and matters of Faith, giuing many interpretations contrary to the received Tenets taught and held in the Church of England.

Secondly, that he hath maintained and publisched, that the Church of England is no true Church of Christ; that it teacheth false doctrine, hauing vsed also many reproachfull speeches to, and of the Reuerend Ministers of our Church, whereby hee hath withdrawne many from the Church of England to his owne Faction.

Thirdly, that he is a man disaffected to the gouernement and discipline of the Church of England now by law establisched, and agreeth in opinion with the Sect of the Familists

milists and other Sectaries : holding with the Familists the perfect purity of the soule.

Fourthly, that since the twentieth of December, 1623. bee hath maintained, and published, that the Sabbath since the Apostles time was of no force ; and that every day is a Sabbath, as much as that which we call the Lords day, or Sonday.

Fifthly, that he holdeth and maintaineth, that the books of *Esdras* are part of the Canonicall Scripture, and that they ought so to be esteemed.

For the which his erroneous opinions and Schismatycall carriage tending to the disturbance of the peace of the Church, and to the seducing of many fillie soules, the Court adiudged him to be a dangerous Sectary, and one that was well worthy to bee restrained and punished, and amongst the rest of the punishments laid vpon him, this was one ; that hee should publikely recant his errors at *Pauls Croffe* ; wherein the sentence of that Honourable Court, is like to the censure of the Church vpon Schismitickes in the daies of *Athanasius*, in the which time, as appeares by ^cone of his Epistles, if any did fall or reuolt from the Church to Arianisme, and afterwards repenting himselfe of his reuolt desired to be reconciled to the Church againe, amongst the rest of his punishments, enioyned him by the Church for his Apostacie, this was one : that hee should publikely ~~ad amerciam~~ ~~ad amerciam~~ renounce, or make a Recantation of his Arian heresie. For this worthy Sentence, all Gods seruants in this City, haue great cause to gloriifie God ; yea, I hope also his Majestie will take speciall notice of it for the encouragement of his worthy Commissioners in wel-doing.

^c Epist. *Athanasij ad Antioch.*

The second Discouerie of Iohn Hetherington, which is by his Bookes.

Come we now to the second Discouerie, which is by his Bookes. The said Hetherington and his Factious company, haue certainte Bookes wherewith they doe vsually seduce and withdraw men and women from the Church of England: and these seducing Bookes are of two sorts, either such as were made by Hetherington himselfe (for it is true which Horace saith, *scribimus indolli dolique poemata passim*, ignorant idiots in our daies will bee writing Bookes as well as the Learned) or such as were made by his predecessor, *T. L.* who was as it seemes the ringleader of this factious company before Hetherington: for let vs take notice of this, for certaintety that when any Sectmaster dies, or leaueth a place, either amongst Anabaptists, or Familists, another ordinarily succeeds him in the ministracion to vphold the faction.

The first Booke written by Hetherington himselfe, is that against one *Smith* an Anabaptist, wherein vnder a colour of writing against Anabaptists, he broacheth (but very cunningly) his owne familisticall errors.

In this Booke against *Smith*, printed in the yeare, 1610. he cunningly coucheth many dangerous errors: to name but some of them for breuity sake.

At page 1. he acknowledgeth no other Church but that which consists of living stones, meaning by his Church of living stones, his owne factious Company, as all Schismatiques vnderstand none but themselves, whensoeuer they speake of the true Church of Christ.

Secondly, vnto this fansticke Church he appropriateth the power of the keyes, page 2.65. fally interpreting that in *Mat. 18.17.* tell the Church, that is, saith he, at page 74.

Hetheringtons
Bookes put a-
mongst the Dis-
couerius, because
they are unwor-
thy of confuca-
tion.

Hodie quidam
omnium bonarum
literarum prorsus
rude & ajuxus
pauculus sophis-
matibus ut male
deglutita Ari-
stotelis phisico-
philia freti-pedi-
bus ac manibus
illorū irruunt in
theologia pro-
fessionem. Eras-
mus de vita
Hieronymi.

tell it to those little ones borne of God : whereas it is meant, that we should tell the Gouernours of the Church whiche are in place and authority, wether they bee regenerate or vngenerate.

Thirdly, at page 7.8. he arrogateth to his Church the knowledge of infallibility in judging concerning the members of the same.

Fourthly, at page 81.82. hee saith, that *Cesar* may command a place in publike, so he doe forbid none in priuate : wherein hee speaketh cunningly for the liberty of Conuenticles, as I thinke any which know him will easilly discerne.

Fifthly, at page 86. hee saith, the Pope hath his power from God, and that he must be obeyed ; wherein hee discouereth his notorious Hypocrisie : as being ready if occasion were offered to subunit outwardly to Antichrist himselfe.

Sixthly, at page 88.89. hee seemes cunningly to teach his Profelytes not to scruple at outward circumcision if occasion be offered, nor at sitting in the Idols Temple (hee would say possibly, if hee durst, at going to the Masse) abusing that in *2 Kings 5.19.* where the Prophet bids *Naaman* the *Syrian* goe in peace, as though hee had bid him goe in peace to the house of *Rimmon* : whereby it may appear, what this man and his Profelytes would doe if Circumcision were vrged vpon them by the Turke, or going to the Masse by the Pope : and indeed some of his Profelytes haue beeene obserued to say, that if hee were at Rome hee would ioyn with them there assoone as with vs heere : many other pernicious errors are couched in this Booke against *Smith*, by cunning intimations which none shall ordinarily understand (though they reade the Booke) but onely his seduced Profelytes, which are secretly acquainted with his mystery : it is obserued by *Franciscus Venetus*, a very learned Writer concerning *Aristotle*, that he wrote his naturall Philosophy with that art, that none should understand the precepts thereof, save onely

*note the meaning
of a notoriety
not forswere
of a notoriety
of a notoriety*

*For mine owne
part I will not be
peremptory in
the interpreting
of this meaning,
but let wise men
reade the words
and giue senteet.*

there.

** In prompt, tou.
a.c. 8. dux peri-
peteticorum se ea
leges sua natura.*

onely they which were his Schollers, and vnto whom hee himselfe would vouchsafe to interpret them. *John Hetherington* is like *Aristotle* in this respect, not for learning, but for cunning: none shall fully vnderstand all his errors but such idiots as are his Proselytes.

The second Booke written by *Hetherington* (as he himselfe saith) is that which was set forth in the name of one *Edmund Iesop*, called the discouery of the errors of the Anabaptists. Wherein by the way *Iesop* deserues no small rebuke, for whereas at that time he made a shew of turning from the Anabaptists to the Church of *England*, hee turned not to vs but to *Hetheringtons* faction, and conspired with him about the making of this erroneous Booke; howbeit by his hypocriticall seeming to turne, he reaped no small gaine to himselfe, as it is well knowne. But to let him passe, and to come to the errors of the Booke.

In this Booke at page 3. he confoundeth Reprobation and Damnation, making the foresight of mans folly and wickednesse to be the cause why God preordaines any to condemnation.

Secondly, at page 18. hee affirmeth that the Gospell hath bin declared to the *Gentiles* in former times, and is declared at this present in diuers parts of the world, onely by the workes of creation, wherein he teacheith cunningly that pernicious point, exprefly maintained by him and his followers in their priuate Conuenticles, viz. that a man may be sau'd without Christ revealed in the word, by the meere contemplation of the creatures: abusing that in *Rom. 10.18.* which speakes of such a preaching by the creatures, which leaues men without excuse, not which is sufficient to saluation.

Thirdly, at Page 48. hee cunningly coucheth a point which is maintained by him and his factious company; to wit, that the soule of man comes *ex traduce*, that is, that it is traduced from *Adam* as well as the body, and that it is not immediately infused of God into this or that particular body.

*Ha instituta tra-
didisse dixit ut
nemo intelligeret,
nisi ipso qui tra-
didit interpre-
tante.*

** Notæ & His-
toria.*

Fourthly, at Page 61. he speaketh dishonorably of Baptisme; for hee saith, *What can men haue lesse then Baptisme, which can gine to no man more then an outward name of a Christian, as Circumcision did the outward name of a Jew, it doth neither conferre nor confirme grace to the heart of any, no more then Circumcision did.* And in his former Booke at pag. 13. hee speaketh contemptuously of Baptisme, tearming it clementish baptisme. And indeede it is apparant to them which know and are acquainted with his opinions, that hee holds no other Baptisme to be of any vertue, but that which hee calls the Baptizing in a thousand teares, in his former Booke at page 14. allegorizing the Sacrament, as the rest of the familists doe. And herein appeares the hypocrisy of this faction, they will submit to yse our Sacraments, and to come to our Churches, and yet haue them in plaine contempt.

thing much
do the romane
Catholiques.

note the
faction.

Fifly, whereas at page 89. he condemnes the Familists of *H. N.* his order as the most blasphemous and erroneous Se^t this day in the world. I answer, all this he may doe and yet remaine a notorious Familist himselfe of another order: for as it is amongst the Anabaptists, so it is also amongst the Familists: there be diuers orders of them, and they doe mutually hate and oppose one another. The Familists of the *Castalon* order despise them of *Caps* his order, accounting them simple men; and they of *Caps* his order fauour not them of *Hetheringtons* order, and they of *Hetheringtons* order gnash their teeth against all but their owne faction.

Sixty, at pag. 101. he deliuers a strange paradox, viz. that Sathan himselfe with all his Angels and spirits of wickednesse, by force of their torments shall be compelled with all powers, people and kings whatsoeuer, to confesse & bow before Christ, to serue and obey him, to praise and magnifie him, his Justice and Mercy for euer, abusing that place in *Philip. 2.10,11.* which proues not that euer hell shall be made a Chappell to praise God in. Thus foolish

and ignorant men will take vpon them to be teachers of Diuinitie, being vnsene in the very grounds thereof: much like to presumptuous Quacksaluers, which take vpon them to be great Chirurgians and Physicians, being vngrounded in the art of Surgerie and Physicke: and so instead of curing men, doe indeede kill them.

There be moreouer other Books whereby this Sect doe seduce, written by *T. L. Hetheringtons* predecessor; to wit, First, the Epistle to the Church of *Rome*. Secondly, the tree of regeneration. Thirdly, an Exposition vpon the 11, 12, 13, Chapters of the *Reuelation*. Fourthly, the Key of *Daniel*, and some other.

Concerning the Epistle pretended to be written to the Church of *Rome*. It is said in the Preface of it; that this Booke deserueth as well to be regarded, as the best newes that ever thou hast heard: now the best newes that euer we haue heard as we know is the Gospell; and I appeale to the consciences of this factious company, whether they haue not in contempt all writings since the Apostles time in comparison of *T. L.* his writings; yea, whether they doe not equalize them to the very Scripture it selfe, accounting *T. L.* a great Prophet.

In this Booke of his, at page 16. the Author solemnly protesteth that hee knew not any one after the flesh that taketh part with him, wherein hee sheweth himselfe a notorious factionist, in thinking himselfe alone, in the dayes of the libertie of the Gospell. Secondly, although this railing Epistle be pretended onely to be written to the Church of *Rome*, yet it is intended also against our Church, as it doth manifestly appeare by his girding at Hussites, Lutherans, Caluinists, Evangelists, Protestants, and Precisians, at pag. 108. and by his girding at false reformed Prophets at page 69. wherein hee cunningly inueigheth against all reformed Churches whom he tearmeth in the tree of regeneration, at pag. 20. foolish and ir-reformed reformers. Thirdly, in this Epistle to the Church of *Rome*, at pag. 113. The Author saith when hee

wrote

Verum penitus
absurdum est ut
discipulus ad
magistrum va-
dens, ante sis at-
tis ex quam do-
ceatur, Hier. ad-
uers. Luciferian.

^c Hetherington
and his company
are well knowne
to despise all
churches in the

*world reformed
and unreformed,
and to acknow-
ledge no other
converted Church
but their owne
faction.*

wrote this Epistle, that he was in *Babylon*, and yet he liued in *England* in *Queene Elizabeths* time, yea hee was so impudent, as to dedicate one of his Bookes to that *Queene* of famous memory, expressing his name onely by two letters *T.L.* left the Pursuuant should finde him out. I thinke I doe not guesse amisse at his meaning: and what was this, but to call our Church *Babylon*, in the very times of the Gospell. Fourthly, at pag. 86. hee saith come forth yee theeuers and murderers out of your dennes and palaces: if he were now aliue, I would demand of him whom hee meaneas by his theeuers and murderers in palaces.

As for his second Booke called the *Tree of Regeneration*: the scope of it is as his aime is in the rest of his Bookes. First, to intimate himselfe to be a Prophet, at pag. 2. Secondly, to reuile the publike meetings of the Church or the *Congregations*, and by this meanes to withdraw men from them, at pag. 18.19. Thirdly, to reproach the Ministers which come to preferment in the Church by the fauour of Princes, tearing them the Sonnes of *Beor*, at pag. 26. Fourthly, cunningly to gird at the prerogative of Kings, with the which hee saith, some are drunken: at pag. 23.

I will not further insist vpon any more of his Bookes, but considering how many haue bin already seduced by them; hundreds by report, I cannot doe lesse then wish (tendring the safetie of the Church) that they were deuoted to the fire, like those bookees of witchcraft or of curios arts spoken of in *Act.19.19.*

*The third Discouerie of Iohn Hetherington, which is by comparing
him with antient Sectaries.*

I finde by that which Saint *Augustine* hath concerning ancient Heretickes or Sectaries, that *Hetherington* agreeeth in

in opinion with diuers of them: as First, with the Gnosticks in an high conceit of his owne knowledge, for as they did glory in that name, as though they had beeene the onely Ginoskites or knowing men in the world, euen so this man is the *Elias* left alone, the Ministers of England in comparison of him are blinde guides, not able to interpret one place of Scripture aright, if wee may beleue his Proselytes which so boast of him, as was deposed against some of them in Court, or his owne practice in taking vpon him (as was also proued) to deliuer in his Conuenticles many contrary things to the receiued opinions in the Church of England, opposing his owne priuate conceits against the iudgement of the whole Church.

Secondly, with the Catharists and Iouinianists which held, that a man cannot sin (*Lanacro regenerationis accepto*) after he bee once Regenerated, euen so this man holds the perfect purity of the soule as was proued against him.

Thirdly, with the Manicheans, which held *baptismū in aqua nihil cuiquam salutis afferre*, euen so this man holds, that Baptisme neither confers, nor confirme grace to the heart of any as hath beeene demonstrated before out of his booke, set out in the name of *Iesop* one of his factious Proselytes, at page 61.

Fourthly, with the Mathematici, which receiued the Apocrypha as well as the Canonickall Scripture, but allegorized and peruerterd both for their owne turnes, euen so this man makes shew to receiue the Scripture, yea, to receive also some of the Apocrypha for Canonickall, as hath been proued against him: but how he peruertereth both for the maintenance of his owne factious opinions, is manifest in his erroneous booke or Pamphlets.

Fifthly, with the *Vadiani culpates episcopos disiuntes*, saue only that he & his factious company are more censorious then they: for they onely blamed rich Bishops, envying their prosperity, but these both Bishops and Curates, affirming as hath beeene deposed against them, that Bishops and Ministers

Gnostics

nisters as they are consecrated in the Church of England, are not so much as members of the Church.

Sixthly, with the Elceſeitz, which held *fidem in perſecu-
tione eſſe negandam & in corde feruandam*, that a man, if he were perſecuted for his Faith, might lawfully denie it, pro-
vided that hee kept it ſtill in his heart: and doth not the Hetheringtonian faction agree vnto this? Did not *Herbe-
rington* call God to witneſſe, that he was free from ſuch o-
pinions as were laid to his charge. I wiſh him to remem-
ber what he hath written, or ſaid to this purpose, and eſ-
pecially his letter which he wrote to a great man in this Kingdome for his enlargement: indeed it is true, he will ſeeſe to maintaine ſome of his erroneous opinions to this day, but I wiſh for his own good, that it were not rather to inrich himſelſe in the Prison by drawing mony from his numerouſe multitude of Proſelytes, as ſome other beſides himſelſe haue beene knowne to doe, then for any conſcience he makes of denying what he holds: I might compare this man with many other Sectaries, mentioned by *Irena-
eus, Eusebius, Epiphanius*, and other Fathers which write of Heretickes: but I ſtudy breuitye.

*The fourth Discouery of John Hethe-
rington, which is by the Appli-
cation of the Text.*

In the laſt place, this man may be much diſcouered by the right Application of my Text. For firſt he is a Woolſe in the ſeſe of my Text. Secondly, hee comes in ſheepes cloathing: that he is a Woolſe in the ſeſe of my Text, is maniſt to all that know him *intrus & in cuto*: for Firſt, he deales gently with his Proſelytes at the firſt drawing them into lighter errors (althoſh I muſt needs ſay, I know no one error that he holds which is ſimply light) but afterwards like a rauening Woolſe, he teares their ſoules in pieces

pieces by bringing them by his spirituall enchantments, to despise the Church, to reiect the publicke Ministry, or at the leaft to ceaſſe to eſteeme and beleeue it, to haue the Lords Day in contempr, to caſt off holy duties in priuate Families and the like ; all this is very well knowne in the Citi, to ſuch as doe but know his followers.

Secondly, hee is very dull to vnderſtand the truthe, for who is more blockiſh then he which is ignorant, and yet ſcrones to be taught: but he is very quickſighted to finde out cuſting euafions and ſubtil equiuocations to hide his pernicious errors if poſſiblē he may from the eye of authority; this I am perwaded prudent men before whom he hath beene conuenteed, doe partly diſcerne, beſides others which haue conuerſed with him and his factious compaſſie.

Thirdly, as a Woolfe begets a Woolfe, ſo this ſectary where he preuailes with any man or woman, to make them his Proſelytes, hee makes them like vnto himſelfe: will he equiuocate? ſo will they: will hee traduce good Ministers and good people terming them puritans though they be conformable? ſo will they: will he ſeekē to ſeduce? ſo will they: I may well ſpeake this by expe-rience, conſidering that many tender-conciſened Chriſtians in my Parish haue beene tampered with by theſe ſedu-cing fellowes, and ſollicited to *Hetheringtons* Conuenti-cles: wherefore, as it was once feind concerning *Impiter*, *ius tixtus Iesu*, that hee beget new Gods as *one of the Greeke Poets* hath it. So it may bee ſaid concerning *Hetherington* without fiction, *ius tixtus Staffidus*, he begets new Proſelytes, which quickly turne traducers of the Church, if not worse then ſo.

Secondly, he comes in ſheepes cloaſhing: for First hee comes with quotations of Scripture to maintaine perni-icious errors, witneſſe his bookeſ. Secondly, he comes with flattering words, pretending to tender mens ſoules and the like; witneſſe many which haue beene assaulted by him or by his followers. Thirdly, he comes with lincy-

woolsie booke, such as fauour of some seeming deuotion, but conteining dangerous errors closely couched. Fourthly, he comes in the whole outside of a Christian; there is nothing a true Christian hath indeed, but these fellowes to serue their owne turne can haue it in shew, they can sigh, and weepe & humble themselues, and make shew of some ciuill vertues, &c. but all this is ioyned with pernicious errors of judgement and schisme. Fiftly, he hath his sheepe cloathing also, wherewith to deceiue authority, *viz.* his false recriminations, his feined submissions, his hypocriticall equiuocations, his shamelesse denials, with many such: if any shal desire to be further satisfied concerning *Hesherington* and his factious company, let him but enquire amongst honest Religious Citizens, and hee shall not onely finde this little which I say true of them, but much more.

And thus I haue endeououred to shew you this Woolse in his owne skinne. I pray God discouer him further for the safety of his Church: and thus also I haue done with the first thing propounded; namely, the Discouerie. Wherein, howsoeuer I may seeme to vse sharpnesse in Zeale for the Church, yet I am sure I haue mingled no malice, for I neuer had any particular quarrell against him in all my life as he well knoweth: & hauing dispatched the Discouerie, it remaineth now according to our Method propounded, that we come to matter of Confutation; and heerein I doe not meane to insist vpon the refutation of euery dotage which he is knowne to hold, for so I might bee infinite. I will not stand to proue against him, that the Church of England is a true Church, for this were to hold a candle to see the Sunne by, which is seene sufficiently by its owne light: a chaste Spouse remaineth an honest woman, though neuer so many variois reproach her as an harlot, euen so the Church of England, my deare Mother shall remaine I hope for the future, and is for the present a true Church, when all pecuynish Schismatiques, Brownists, Anabaptists, Familists and such like, haue said or rayled what they can against

against her: neither wil I insist vpon his dotage concerning the perfect purity of the soule: that in 1 Job.1.8. If we say we haue not sinne, we deceiue our selues: is sufficient to confound whatsoeuer hee or his Proselytes are able to produce to the contrary.

But that which we will prodicte 1. The Sabbath.

stand vpon shall be prodicte 2. The Bookes of Esdras.

The Sabbath day, or that which we call the Lords day, is no more a Sabbath in *Hetheringtons* opinion then any other day, as was proued by the oathes of honest men against him: wherein like vnto *Faucon*, he would blow vp all Religion at one blast by the Gun-powder of Familisti-call Doctrine, and open a window to all Atheisme and prophanesse: for take away the Sabbath, and farrewell all Religion: neither let this equiuocator say, that he doth not vtterly denie the morality of the Sabbath, but onely that hee holds it is not to be so strictly kept as it was amongst the Iewes, &c. for it is perfectly knowne to many in the City, which I hope may easily be produced if need should require, that neither *Hetherington* nor his followers make any conscience of working in their ordinary trades vpon that day, or of buying and selling and the like: yea, the truth is, as appeares by some that haue beene intimate with them, and by some other that haue beene conuerted from them, that where their pernicious doctrine doth preuaile, it brings men or women to a plaine contempt of the Sabbath, to worke vpon that day to despight others, yea, to nickname others which make conscience to keepe it as was also deposed against them: to come therefore to that which this dangerous Sectary maketh a controuersie, *viz.* to proue the Morality of the Sabbath.

* Tearing them
superstitious per-
sons.

*The Morality of the Sabbath proued a-
gainst the Sect of the Familists, a-
gainst Hetherington and other
Antisabbatarians.*

THe true Morality of the Sabbath consisting not in a mysticall resting from sinne as the Familists pretend, but in celebrating of an appointed day in seuen in the worship and seruice of God, may bee demonstrated and proued by the arguments following.

First, from the time when it was first instituted and celebrated and that was in the time of mans innocency before any Mosaicall Ceremonie was in vse, *Gen. 2. 3.* indeed in the state of innocency, God had giuen vnto *Adam* the Law concerning the Tree of knowledge of good and euill, yet that tree was no Mosaicall Ceremonie, but a Sacrament.

Secondly, from the manner of writing of the fourth Commandement at the first, for it was not written in paper or parchment, or vpon leaues of trees, but in Tables of stonye, as the rest of the tenne Commandements were, *Deuteronomie 10. 1.* to signify the perpetuity thereof.

Thirdly, from Gods owne placing of it : for the Law of the Sabbath, to wit, the fourth Commandement is not placed amongst the Ceremoniall or Iudicall Lawes, as though it had beeene Ceremoniall, or had concerned onely the Nation of the *Jewes*, or them especially : but amongst the Morall Lawes, yea it is made one of the ten, so that if it were abrogated, there would remaine but nine Commandements, and so the Law of God were vnperfect, which were blasphemie to affirme: neither let Familists thinke to euade by saying the moralitie of the fourth Commandement still remaineth in resting from sinne every day;

day; for the moralitie of that Commandement consisteth not in that, but in celebrating one day of seauen in Gods seruice, as we noted before, and as may appeare by the very words of the Commandement preslyg onely the obseruation of a seauenth day.

Fourthly, from the reasons wherewith the fourth Commandement is inforced, which are all of them morall, and doe as strongly binde the *Gentiles*, as the *Iewes*: for if the *Iewes* were bound in conscience to celebrate the seauenth day in Gods seruice to his glory, because the Lord had giuen them six dayes for their owne lawfull occasions, are not we *Gentiles* by the same reason bound, vnto whom God in like manner hath granted six dayes for our owne labours requiring but the seauenth for his publike worship. Secondly, if the *Iewes* were bound to celebrate the seauenth day, because it was the Lords due, or because it was the Sabbath of the Lord thy God: are not the *Gentiles* bound in like manner to giue God his right. Thirdly, shall the example of God in resting vpon the seauenth day from all his works of Creation binde the *Iewes* and not vs *Gentiles*? are not wee bound to be imitators of God as deare children, as well as they, or any other? *Ephes. 5. 1.* Fourthly, shall it be an argument to perswade the *Iewes* to keepe the Sabbath, because God hath blessed and sanctified it; that is, hath ordained it to be a day of blessing to the conscientable obseruers of it, and hath set it apart from common labour to holy vse? and shall it not be an argument to perswade vs? haue not we as much neede of Gods blessing as the *Iewes*? haue not wee cause to feare to deuoure that which is sanctified as well as the *Iewes*? Thus we see all the reasons in the fourth Commandement are morall, which doe plainly demonstrate the Commandement it selfe to be morall.

Now if any shall obiect that in *Deut. 5. 15.* where God preslyg the obseruation of the Sabbath, with a reason seeming to be peculiar to the *Hebreues*; namely, because he had brought them out of *Egypt*. I answer, that doth no more

more infringe the moralitie of the fourth Commandement, then the generall Praeface prefixed before the ten Commandement, *I am the Lord thy God, which brought thee out of the land of Egypt, and out of the house of servants*, doth infringe the moralitie of the rest of the morall Law. Secondly, there was something also signified in this reason, *I brought thee out of the land of Egypt*; to wit, the great benefit of redemption, which bindes the *Gentiles* as well as the *Jewes*, in way of thankfulness to celebrate the Sabbath day to Gods glory.

*Reasons prouing against Hetherington and
other Familiists, that the Lords day
ought to be kept for the
Christian Sabbath.*

THAT the Lords day ought to be celebrated for the Christians Sabbath; and that by vertue of the moralitie of the fourth Commandement: it is apparent by divers Arguments.

First, because the morall Law is not abrogated by the Gospell, but established, *Rom 3.3 1.* which proues that tenet of Hetherington to be false; to wit, that the Lords day since the Apostles time was of no force.

Secondly, because it is written in the very hearts of men, that they ought to celebrate that day, as appeares by the secret checkes that they finde in their consciences when they doe profane it, and by the sweet comforts which they feele when they keepe it in an holy manner,

Thirdly, this blessed day hath bin obserued by all Christian Churches: it was kept at *Hierusalem, Act. 2.1.* it was kept at *Troas Act. 20.7.* it was kept in *Patmos, Revel. 1.10.* it was kept in the regions of *Galatia, 1 Cor. 16.1. 2.*

Fourthly, the ancient Fathers haue pressed the obseruation of the Lords day vpon the Church in their severall ages. *Ignatius* saith, let every one which loueth Christ celebrate

celebrate the Lords day, * Saint *Augustine* doth greatly preesse the strict obleruation of the Lords day that men should vpon that day be separated from worldly busynesses, and that they should attend vpon Gods publike worship: that they should not sit idling at home when others goe to Church; that they should not give themselves to hunting vpon that day, or to loud laughters, &c.

* Saint *Basil* saith, when as almost all dayes prescribed by the Law are abolished, yet there remaineth one great day of the Lord which shall never be abolished, but shall remaine to the end of the world. * *Rupertus* saith, the Lord hath made this day to be the solemntie of Solemnities, because the noblenesse of this solemntie excelleth all other solemnties. 5 *Tertullian* saith, that Christ hath made the Sabbath more holy by his benefaction, it being holy from the beginning by his fathers benediction. Saint *Origen* doth in like manner not onely equalize, but also farre preferre the Christians Lords day before the *Jewes* Sabbath. * *Luther* blesseth God for setting apart a peculiar day for the vse of his ordinances: yea * *Calvin* himselfe saith, vnalesse a certaine time were set apart for the worship of God, all would runne to ruine and confusion speedily and ineuitably. Here I am, as the learned know, in a large field, I might be very copious in quotations, both out of the ancient Fathers and moderne writers, but I must be briefe for diuers reasons.

Fistly, the Church of England hath these words in one of the Homilies; God hath giuen expresse charge to all men that vpon the Sabbath day, which is now our Sunday, they cease from all weekely and work-day labour, to the intent that like as God himselfe wrought six dayes and rested the seauenth, and blessed and sanctified it; and consecrated it to quietnesse and rest from labour; even so Gods obedient people shold vse the Sunday holily, and rest from their common and daily busynesse, and also give themselves wholly to heavenly exercizes of Gods truereligion and seruice. So that

I
God

* *Ser. 251. de tempor.*

* *In 1. cap. 1. 1. a.*

* *Lib. 7. de diuin. offic.*

* *Lib. 4. aduers. Martini.*

* *Hom. 7. in 15. c. exod.*

* *Enchir.*

* *Lib. 2. in 8. c. 8. Sect. 32.*

* *Homilie of the place and time of prayer.*

God doth not onely command the obseruation of this holy day, but also by his owne example doth stirre and prouoke to diligent keeping of the same. The which I haue noted, first, because the Hetheringtonians hold, as it is well knowne, that the Christians Sabbath is grounded vpon no precept in all Gods word, whereas the Homily saith that God hath commanded the obseruation of this holy day. Secondly, because some not well affected would cry downe all stricknesse in obseruing this day as *Ierom*, wherein they doe not symphonize with their mother; for what obseruation of the Sabbath can be more holly strict, then that which is prescribed in the Homily; to wit, that we should cease from all weeklye labour, and give our selues wholly to heavenly exercises of Gods true religion and seruice.

We are prone by corruption of nature to take libertie of our selues, we neede not be taught it: *non opus est calcaribus sed frano.*

Sixty, God hath shewed fearfull iudgements vpon prophaners of the Lords day, as you may read in the *Practice of Pietie*: a certayne husbandman grinding Corne vpon the Lords day, had all his meale burned to ashes: another carrying Corne vpon the same day, had his Barne and all his Corne the next night burned. A couetous Flaxwoman at Kingstat in *France* in the yeere 1559. vsing with her maidens to worke in her trade vpon the Lords day, her flax in an extaordinary manner tooke fire the same day, burnt her house, and so scorched her selfe and two of her children that they all of them dyed the next day. *Stratford upon Avon* was twise almost consumed with fire in one yeere; and the like iudgement was shewed vpon *Tewerton* in *Demonshire*: both which townes were knowne to suffer much prophanation of the Sabbath. In the yeere 1582. *Jan. 13.* being the Lords day, the scaffolds in *Parisgarden* fell vnder the people at a Beasebaiting, so that eight were sodainly slaine, and many others hurt and maimed. Also a certayne Nobleman vsually prophaning the Sabbath by hunting, had a childe by his Lady, which had an head like a dogs head

*Si non satius iniuria infligit eum
apud Terent.*

*Examples of
prophaning
Sabbath.*

head with eares and jawes answerable, making also a noise when it cried like an Hound. In like manner a woman, as I am informed, preparing a paire of stockings for the market vpon the Lords day with a pan of coales at *Pershire* in the Countie of *Worcester*, her house was burnt and two and twenty more vpon the same day. It is certaine there were so many houses burnt, and that vpon the Lords day, for that appeares by the Briefe which was gathered at the Churches. And that the fire came by this meanes, some that then dwelt in the towne, said vnto mee, that they would be deposed of the truth of it.

All which may be faire warnings to forewarne not onely prophaners of the Sabbath, but also all such as by their pernicious doctrine teach men to prophane it.

Seauenthly, there is infinite necessitie of a Lords day or Sabbath. First, for the rest of poore Seruants and Cattell, which otherwise might sinke vnder the burden of vncertaine labour. Secondly, for the sanctification of euery one of vs: how worldly minded should the best of vs grow, if we had not the Sabbath to take of our hearts from the world? Thirdly, for the instruction of the ignorant: what instruction haue many thousands in this Kingdome and elsewhere, but onely that which they receiue vpon the Sabbath day. Fourthly, for Gods worship and publicke seruice, when is God publikely worshipped in the Countrey ordinarily, but vpon the Sabbath.

*Obiections against the Sabbath
answered.*

Having thus proued the Moralitie of the Sabbath, come we now to answer the Obiections which the Familists and their adherents bring to infringe the same. First, you keepe not, say they, the same day which the Jewes kept, and therefore you grant by your owne practise, that the Law of the Sabbath is not Morall. I answere, they might as truely say our practise in receiuing the Lords Supper in the morning, doth proue that that blessed Sacra-

1. *Obiection.*

ment is abolished, because wee obserue not the same circumstance of time. We keepe not indeede the *Jewish* Saturday as the *Thraskites*, but we celebrate the Lords day; the Sabbath being not abolished, but altered from the Saturday to the Sunday, and that by order from Christ himselfe, who immediately before his ascension instructed his Apostles in things belonging to the Kingdome of God, *Acts 1.1.* and the Sabbath I hope is one speciall thing belonging to Gods kingdome; yea, our Sauiour taught vs by his owne example to celebrate this day, appearing to his Disciples after his resurrection, especially vpon it, *John 20.19.26.* Moreouer, the example of the Apostles themselves which celebrated this day, *John 20.19.26.* should be a forcible motiue vnto vs to doe the like, for wee are bound to follow them as they follow Christ, *1 Cor. 11.1.* and the occasion of the alteration of the Sabbath was extraordinary, namely the resurrection of our Lord, which fel out not vpon the *Jewish* Saturday, but vpon our Sunday, *Mat. 28.1.* an occasion which may very well deserue the honor of the day before that of Gods resting frō the works of creation, although both the occasions are very renowned.

2. Obiection.

Secondly, whereas they obiect that in *Exod. 31.13,14,15,16.* and *Ezek. 20.12.* where the Sabbath is teamed a signe. I answer, euery cæremone is a signe, but euery signe is not a cæremone. The Sacraments are signes, *Rom. 4.11.* and yet not fading cæremones.

3. Obiection.

Thirdly, whereas they obiect that in *Col. 2.16.* *Let no man judge you in respect of Sabbathes:* and that in *Gal. 4.10,11.* *Ye obserue dayes and times, and moneths, and yeares, I am in feare of you.* I answer, by Sabbaths in those places are meant certaine cæremoniall dayes amongit the *Jews;* viz. their feast of Tabernacles, their new Moones, and the like: for these are teamed Sabbaths, *Levit. 23.24.* and the Apostle doth sufficiently expresse himselfe to intend such dayes, and not the morall Sabbath, naming new Moones, and other cæremoniall times. The like may be answered vnto that in *Rom. 14.5.* *one man esteemeth one day*

day aboue another ; another man esteemeth every day alike, &c. It is not meant that the Church made no difference in those times between the Lords day and any other day, as the Familists would peruert it ; but that they which were better informed then others, made no difference betweene the ancient Cæremoniall dayes, which were now abolished, and other common dayes.

Fourthly, whereas they alleadge that in *Mat. 12. 1, 2, 3, 4, 5, 6, 7, 8.* and *Mar. 2. 23.* as though our Sauiour had defended the breach of the Sabbath, & so by consequence had abrogated it. I answer, it is the scope of our Sauiour in those places to defend the lawfulness of works of mercy and works of necessitie, and not in any sort to plead for the abrogation of the Sabbath, much lesse of the Lords day.

Fiftly, whereas they obiect that in *John 5. 8.* where our Sauiour commands a manifest seruile worke to be done vpon the Sabbath ; namely, the carrying of a Bed. I answer, the carrying of the Bed in that place is not commanded as a seruile worke, but to confirme the truth of a Miracle tending greatly to Gods glory : euen as our Sauiour commanded to giue meat to the Damosell whom he raised from death, *Luk. 8. 55.* not so much for necessity, as for the confirmatiō of the truth of the Miracle wrought vpon her.

Sixtly, whereas they obiect that in *Heb. 4. 3. 9.* we that haue beleueed doe enter into rest ; whereby it might seeme that the Sabbath of Christians, or their rest is merely mysticall. I answer, that place of Scripture doth not treat of the morall Sabbath as though that were mysticall, but of our eternal rest in heauen whereinto we enter at our death by faith in Christ Iesus.

Seauenthly, whereas they obiect that in *Luke 24. 13. 23. 32.* where *Cleophas* and the other Disciple went to *Emmaus*, which was fixtie furlongs from *Hierusalem*, that is, about seauen miles (a mile consisting of eight furlongs) and returned againe the same day, which was vpon that day which we call the Lords day, and therefore that they made no such scruple of working or trauelling vpon the

4. Obiect.

5. Obiect.

6. Obiect.

7. Obiect.

Lords day as we doe. I answer, it was not knowne to all the Disciples (this being the very day of Christ his resurrection) that they ought to celebrate the first day of the weeke; and therefore it was no maruell if they trauelled vpon that day. The good women which made scruple to annoint the body of Christ vpon the Sabbath, made no scruple to come to doe it vpon the first day of the weeke, because as yet they were ignorant that they ought to celebrate that day.

8. Obiect.

Eightly, whereas they obiect that the day which wee obserue is tearemed the first day of the weeke, *Luke 24.1.* and therefore that it is a weeke day, not a Sabbath day. I answer, this is a meere cauill. For it is tearemed the first day of the weeke, not simply, but in respect of the *Jewishe* Saturday; in which regard also it is called the eighth day in diuers places. But when the Spirit in Scripture speaketh positivelie and simply of it, hee tearnies it the Lords day, *Reuel.1.10.* which is indeede the most proper name of it, although wee vse a latitude of words in expressing one and the same thing by diuers names.

9. Obiect.

Ninthly, whereas they obiect that they keepe euery day a Sabbath, and therefore that they are vnjustly taxed for Sabbath-breakers; yea, that they come to the Church vpon the Lords day as well as others, and heare Sermons, and receiue the Sacraments, &c. that they hold the moralitie of the fourth Commandement, and the like. I answer, if to trade, to labour in their particular callings, and to esteeme euery day alike, be to keepe euery day a Sabbath, then they keepe euery day a Sabbath; but what is this but vnder colour of keeping euery day, to keepe no day at all as it ought to bee kept. Secondly, we denie not but they may come to the Church as well as others vpon the Lords day, and heare the Word, and receiue the Sacrament; but in the meane time how doe they demeane themselues when they haue heard? is it not famously knowne how they meet together to censure the Ministers, to contradict the Doctrine, &c. doe not hundreds in the Citie know this

to

to be true, and was it not deposed against them: againe though they may receive the Sacrament to keepe them from trouble, yet what reverent opinion haue they of the Sacraents, especially of Baptisme, affirming that it neither conferres nor confirmes grace to the heart of any: as appeares in *Iesops booke*, at page 61. Thirdly, they do meete-ly equiuocate when they say they hold the morality of the fourth Commandement: for the morality of that Commandement is that one day of seauen should bee set apart for Gods worship, and kept for conscience sake in obedience to Gods Commandement: but this they are notori-ously knowne to denie that any such day should bee now celebrated in conscience of Gods Lawe: and therefore they doe denie the morality of the fourth Commandement in the right sense thereof.

Tenthly, whereas they obiect out of Master *Tyndals* Workes, or some other bound vp with his, that the Ancient Fathers haue beene of their opinion concerning the Sabbath. I answer, that is as true as the vaine boast of Popish Champions which pretend that all the Fathers are on their sides.

Indeed the Fathers and Doctors of the Church must be read carefully and warily in this point concerning the Sabbath, or else men may easily mistake their meaning and abuse their judgement. They speake of diuers kindes of Sabbaths: First, of a Sabbath of the ^c letter, whereby is meant the Iewish or Traskite Sabbath. Secondly, of a ^c mystical Sabbath, which is a resting vpon God. Thirdly, of a ^a delicate Sabbath, when a Christian is made one spirit with Christ, as one of the antients speakes. Fourthly, of a spirituall Sabbath, when we depart from iniquity, and become practisers of sanctification as ^b another of the antients speaks, if that worke by the cunning of some be not wrongfully ascribed vnto him. Fifthly, of an ^a eternall Sabbath in heauen, which is an eternall rest in that most blisfull place. Sixthly, of a ^c mornall Sabbath, which is a day set apart by God himselfe in the fourth Commandement for

10. Obiect.

^c August.lib.de
spirit & lit.

^a August.lib.13.
confession.

^b Hier. in 56.

^a I/aias edit plati.

1578.

Dedicata Sab.
bato, an other E-
dition hath it:
but I conceiue
DELICATA
is the truer rea-
ding, quasi Sab-
bata summa iu-
cunditatis &
de leidinu.

^b Cyril Alexan-
dri, 7 de adorat
in spirit & verit.

^a Hier. in 58.

^a I/aias.

^c Tertul.lib.ad-
uersi, Iudas.

* Bern. Ser. 11. in
Cantic.

* Lib. de arte
Post.

* Abrabasmus
Sculptetus in me-
dulla.

for his owne seruice. Seuenthly, of an idle Sabbath, when men will rest from the works of their particular callings vpon the Sabbath day, but will not imploy themselues in Gods Seruice : now these Ignoramus-les when they heare that the Fathers speake of a mystical Sabbath, presently they conceiue as though the morall Sabbath were meere-ly mysticall ; and when they heare that the Farhers speake of an ildle Sabbath, they presently censure the morall Sabbath to be in the judgement of the ancients an idle day: and thus they peruerit the judgement of antiquity many times. I speake not this to iustifie all the Fathers in every particu-
lar sentence of theirs concerning the Sabbath, *quandoque bonus dormit at Homerius*, as *Horace saith of Homer: Et Bernhardus non vidit omnia*, as it is in the Prouerbe : the Fathers haue had their Naues or failings in their writings as a learned man hath affirmed : and so in like manner, some of our moderne Writers haue giuen more power to the Church to dispose of the Sabbath, and to alter it againe concerning the day, so shew obserue one day in sea-
uen : then I hope any Church vnder the Sunne, dare to ar-
rogate vnto her selfe vpon their affirmations, not being sufficienly aware how their meanings might bee abused and peruerited by Familists and other Antisabbatareans : but what I speake, I speake it for the iust reproofe of Familists and such like, whiche are glad if they can catch any thing, if it be but in sound onely, from the Writings of Fa-
mous men, to patronize at the least in shew their owne hereticall and schismatical opinions, like vnto spiders sucking poysen from those writings ; from the which a more iudicious Reader would deriuue sound edification and instruction.

Thus for Confutation concerning the Sabbath.

Hethe-

Hetheringtons opinion confuted concerning the Bookes of Esdras.

The second thing which we propounded concerning the matter of Confuturation, is touching the Bookes of *Esdras*: the which bookes Hetherington holdeth (as hath beene proued against him by witneses) to bee canonickall Scripture, and that they ought so to be esteemed: wherein may appeare the pride and insolency of this man, who being altogether vnlearned (*ut potè qui nullam linguam nonit prater suam maternam*) yet will take vpon him in opposition to the whole Church both reformed and vnreformed, to canonize new Scripture: in which particuler he sheweth himselfe to be worse then the very Papists: the Papists though they haue receiued some other Apochryphall Bookes into the Canon; yet they haue rejected, or at the least not receiued the Bookes of *Esdras*: but let him and his Prosclytes know *tantissimum esse*, that it is the safest course as Saint ^c *Augustine* faith, to receiue onely for Canonickall Scripture, such bookes as all Catholike Churches receiue. And indeede it concernes authority to take this to heart; for if it were at every priuate mans choice what bookes he would receiue to bee Canonickall, what would become of the true Christian Faith, for what swarmes of errors and corruption of faith would not immediately inuade the Church as wee see in Popery, whilst they haue receiued pretended Apostolicall Traditions, intruded into the Canon diuers Apochryphall bookes, and entertained the ^a sentences of the Pope and the Court of Rome as inerrant truth, and haue ^b equalized traditions to the Canonickall Scripture, what is become of the Orthodoxe faith amongst them? It is either farre to seeke, or else miserably corrupted.

And the Reasons to proue the bookes of *Esdras* not to be Canonickall Scripture against this Sectary, are these fol-

^c *Bellar. lib. 1. de verbo dei.*

^a *Lib. 2. de doct. Christian. c. 8.*

^b *Bellar. lib. 3. de eccl. c. 14.*

^a *Trident. concil. 1. decret. Sess. 4.*

* In prolog. *Gau-
test. ad Pauli-
num.*
* Vide etiam
prefat. in lib.
regum. Tom. 3.

* Lib. 3. *eccles.
bibl. cap. 10.*
* Lib. 1. *contra
Appian. gramat.*
* Lib. de mensur
& pond.
* In *Synopsi.*
* *Catech. q.*
* Lib. 4. *Orthod.
fid. c. 18.*

* Dr. Willm. in
his *Synopsi.*

lowing. First, because they were written at the first, not in Hebrew, as the booke of the Old Testament were but in Latin: and *Saint Hierome* is very confident in this, that whatsoeuer Books of the old Testament were not written in Hebrew, they are not canonicall.

Secondly, because the Church in former times hath not received them for canonicall; receiving onely the 22 books of the Old Testament as they were antiently diuided: and what these 22 booke were may bee gathered out of *Eusebius* and *Josephus*: but especially out of *Hierom*, who doth more cleerly reie & the Apocryphall booke in the forenamed place then some other of the Fathers doe. I will not infist vpon further testimonies out of *Epiphanius*, out of *Athanasius*, out of *P. Cyril. Bishop of Hierusalem*, out of *Damascene* and others: because I hasten to a conclusion? I know we are not any further bound to agree to former Churches in judgement, then so farre as they agreed to the truth especially in matters of Faith: but yet to depart from the ancient Churches in that wherein they are found and Orthodoxe, is horrible presumption and bewrayeth very much pride.

Thirdly, a learned man of our Church saith of all other Apocryphall booke, the booke of *Esdras* are worthy of the least credit being stuffed full of vaine fables, fitter to feede curious eares, then tending to edification.

Fourthly, those booke are not to bee esteemed Canonicall, in the which there be errors, but in the booke of *Esdras* there be errors, Ergo.

That there be errors in the third Booke of *Esdras*, I referre the learned to the annotacions of *Inniss* vpon it; and that there be errors in the fourth Booke, I might easilly proue by instance. For first, in the fourth Chapter, the Author saith that soules are kept in the wombe of the earth. In the sixth Chapter, there is a tale of two great fishes, *Henoch*, and *Leviathan*, which no waters could hold. In the fourteenth Chapter hee reporteth, that the Booke of Scripture being lost in the Captivity, were restored

storied by him, and how hee had drunke of a cup of water as fier in colour giuen by an Angell, and so spake 40 daies together and ceasid not; in the which space, fwe Scribes wrote from his mouth 204 Bookes; these and such like tales that Booke is full of, as our Learned Country man speaketh, whom I quoated before. I doe not denie but in these bookees of *Esdra* there may be many truths, especially the three last Chapters of the third booke, which are almost a meere transcript out of the canonickall *Esdra* and *Nebemiah*: but yet I must say of them, as Saint *Augustine* saith of them, and of all the rest of the Apocrypha: *in his autem Apocryphis, et si inuenitur aliqua veritas, tamē propter multa falsa nulla est canonica autoritas*, in these Apocryphall bookees, although there be found some truth, yet in respect of many false things found in them they haue no canonickall authority.

And thus I haue done with the second thing proponned; namely, the Confutation.

An exhortation to Christian people remaining sound in the Faith.

HAUING dispatched the two former branches concerning Discouery and Confutation, come wee now to the third, which concernes matter of Exhortation, and to beginne with Exhortation to the Christian brethren, which still by the mercy of God remaine sound in the Faith.

Good people, you haue heard in all the foregoing discourse of false teachers, and also how many such at these dayes remaine amongst vs, seducing many in their priuate conuenticles: giue me leaue in the next place, by way of introduction, to shew you the reas ons wherefore the Lord suffereth such in his Church, and then to propound some preseruatiues against seduction, which may serue for matter of Exhortation. For the first of these; The Lord suffereth Seducers in his Church with long patience, and doth

* *Lib. 15. de cincis. c. 23.*

not presently roote them out, for diuers reasons.

First, that the goodnessse of truth might the more appeare, who could know the benefit of light valesse sometimes we were sensible of the darkenesse of the night, as Saint *Origen* saith; even so who canne know the benefit of health but by the smart of sicknesse, or the benefit of liberty but by restraint or imprisonment.

Secondly, that the word might bee the more deeply sought into. The mystery of the Trinity had never beene so exactly handled by many of the Fathers in ^{the} whole Tractates had not diuers damnable Heretickes sprung vp to oppose the same: wherein the Lord shewed his singular wisedome (as hee did also in the first Creation) bringing light out of darknesse, truth out of error, good out of euill, contraries out of contraries.

Thirdly, to trie the Gouernors of the Church, whether like ynto the Church of *Pergamus*, they will tolerate such as hold the doctrine of *Balaam*, *Reu. 2.12.* or with the Church of *Thyatira*, suffer the woman *Iesabel* that calleth her selfe a prophetesse to teach, and to seduce Gods seruants, *Reu. 2.20.*

Fourthly, he doth it for the punishment of such as haue itching eares and vnconstant mindes, which are never satisfied with any true teachers, especiall in publique, but haue a lusting after the onyons and garlike of priuate errors, preferring any thing done in a priuate Conuenticle (though it be never so vnwholesome) before that which is done in the publike Congregation: it is iust with God to leaue such curious persons to bee seduced by false Prophets to their owne eternall destruction, *Micha 2. 11.*

Fifthly, God doth it that they which are approved may be knowne, *1 Cor 11.19.* a sound Christian is never better discerned, then when hee is compared with some erroneous and hereticall person, hence it is that Saint *Augustine* saith in one of his ^{the} Epistles, *hæresis enim & scandala futura predicta sunt ut inter mimicos erudiatur*

**Quis sciret bonam esse lucem nisi noctis tenebras sentiremus.*
hom. 9. in c. 16.
& 17. numer.

** De Trinit.*

Magistratus indicat virum.

Nolunt doctores probos & fidos,
quid ergo restat? *venient adulatores.* *Calvin in*
Mich. c. 2. v. 11.

**Epist. 50.*

erudiamur ac sic & fides & dilectio nostra possit esse probator. Wee learne instruction amongst Heretickall enemies, thereby our faith and loue are better tryed.

Thus for the Reasons wherefore God suffreth Hereticks in his Church.

Now that you may be preserued from Seducers on every side, which I hartily wish. Let mee command vnto you these Antidotes against seduction by way of exhortation.

First, labour to be well instructed in the grounds and principles of true religion, how easily is an house ouerturned which hath no foundation: euen so how soone is a man remoued from that truth wherein hee was never grounded and rooted? for the which cause in the primitive Church, as ^c Saint *Augustine* saith, Baptisme was ad-ministr'd to no Heathen turning Christian, but vnto such as were first instructed in points of Catechisme: and this indeede was an excellent meanes to preuent inconstancie and apostasie.

Secondly, receiue the truth in the loue of it; men are hardly drawne from ^c that they loue: *David* loued the Law better then Gold and Siluer; and hence it was that hee could never be drawne from it by any Idolatrous seducer, *Psal. 119*. There is no greater cause, why many become Apostates from the truth, then want of sound loue vnto it.

Thirdly, labour that your knowledge in Religion may be experimenterall: a man is hardly perswaded by any art against his owne experience: tell a man of meane vnderstanding, that the Crow is white, and the Snow blake, yea vse all the logicke you can to proue it, you shall never perswade him: and why? because he knowes the contrary by experience: euen so, if we knew by experience what it were to deny our selues, and to depend vpon Christ alone for iustification, no Papist should ever be able to perswade vs to trust to humane merits: and if wee knew by

^c Antequam da-
retur baptismus
adultis, institue-
bantur in fidei
rudimentis. Aug.
lib. de fid. & oper.

^c Tu licet usque
ad Tanaim fugi-
as, usque sequic-
tur amor properi.
Eleg. lib. 2. ad
Cymb. vers. 1160

παρθενικη
μαρτυρινη
τριπα.

Socrates was
more resolute in
his old age to un-
dergoe danger
then the young
men, because he
had experience.
Plat. in Euthy-
dem.

* Pars stupet in-
nupta donum
extitale miner-
ua. Virgil. A.
nead. lio. 2.

α εις την
τυχαιαν την
διαφοριν τη
ιρρωσιν την
λαν τη χριστο-
νη οι πρησται
την ταυτων την
διδασκαλιαν.
in Mat. 7.

experience the infinite benefit of Gods Sabbath, no Fami-
list should euer preuale with vs to haue it in contempt:
* experience maketh men resolute.

Fourthly, beware of reading schismatical books, though
they be offred vnto you as a friendly gift; beware of fre-
quenting the company and conuenticles of seducers,
though you be neuer so kindly invited by false friends;
seeming friendly gifts tending to seduction, are like the
Trojan horse, which was pretended to be the * gift of
Minerva, but it proued The destruction of *Troy*. In the
Romish Church the common people are not permitted to
meddle with our booke. I woulde they were not in this
particular more prouident for Antichrist, then we are for
Christ.

Fiftly, be practicall in Religion: be doers of the will of
God, and then ye shall know of the doctrine, whether it
be of God, or whether the teacher speakes of himselfe, as
our Saujour in effect speaketh, *John* 7.16. if it be well ob-
served what kinde of Professors they be ordinarily which
fall of from the Church to sects and schismes. I doe not
doubt but it will easily appeare, that for the most part
they are such, as had a forme of godlinesse, but denied the
power, as Saint *Paul* speakes of the hypocrites of his time,
2 *Tim.* 3.5. whereupon *Theophilakt* saith most truely in
his Annotations vpon *Matth.* 7. whosoeuer shall build
his soule vpon the practise of Christs Commandements, no
temptations shall euer be able to cast him downe.

Sixtly, when you haue any scruple in your consciences,
repaire not to seducers for resolution, but according to
Gods ordinance, aske the Priests concerning the Law,
Agg. 2.11. and seeke the Law at their mouthes, *Malach.*
2.7. goe to your faithfull Ministers, and let them resolute
you; and if you be tempted by seducers, acquaint them
with your temptations, that they may strengthen you.
Consider what I say, and the Lord giue you vnderstanding
in all things.

An

An exhortation for Hetherington and all other
Sect-masters about the Citie of London
or else-where.

You which haue beeene the meanes to seduce many filly soules from the truth, I beseech you, if you be not come to that height of wickednesse, as to sit downe in the chaire of scorneres ; or as the Septuaginta render it *in audita aspera*, in the chaire of pestilence : let my counsell be auailable with you, and break of your vngodly course of seducing Gods seruants. I know you rage against mee for going about to reclaime you, and for endeauouring to preserue my flocke from your seducements : but may it not iustly be said of you in this respect, as *Saint Cyprian* faith of some in his time ; *Sacerdotibus sacrilegus irascitur, atque ob tuam nimiam furiosè dissidentiam, irascitur ei qui abs te auertere iram dei nescitur, ei manaris, qui pro te domini misericordiam deprecatur : qui vulnus tuum sentit, quod ipse non sentit.* O Furious man, is not this too much madnesse in thee ; thou art angry with him which endeauoureth to auert Gods wrath from thee ; thou threatnest him which imploreth mercy for thee at the hands of God, which feelest thy wound which thou thy selfe dost not feele. But to passe by your furie with compassion, I will endeauour to cure you of your phrenie, and that two wayes. First, by shewing you the causes of your disease as a necessary preface : and seconde by applying some corazives by way of exhortation.

And the causes of your diseases are diuers. First, ignorance of the true sense of Scripture, according to that in *Mat. 22.39. Doe you not therefore erre, not knowing the Scriptures : whereupon Saint Chrysostome faith, much heresie hath first sprung from ignorance of Scripture : you thinke, as appeares by your practice, that you are the one-*

— בְּשָׁלָמָה

*¶ Serm. 5. de
la pax.*

*¶ and the rest
propositum apud
introductionem
in libro de
non disponere ultra
statim in profectio
Epiph. ad rom. 13.
edit Comelin.*

ly knowers of Gods minde in his word ; but alas your owne hearts doe deceiue you : many of you are ignorant of the originall tonges wherein the Scriptures were written, and so doe want one especiall helpe for the vnderstanding of them.

Secondly, you are knowne to despise all Orthodox writers, whose Commentaries might helpe you. And thirdly, that you are not guided by the spirit of truth, appeares by your grosse errors peevishly maintained by you : the which three may well conuince you of ignorance.

2. The second cause of your disease is pride : you magnifie your owne wisedome ; some of you maintaine that you cannot erre in giving deliberate sentence in points of Diuinitie ; you disdaine the Ministers of the Church , as though they knew nothing in comparison of you ; and this knowledge of yours, or rather this proud conceit of your owne supposed knowledge causeth you to erre, according to that of ^{of Rom. 16.} Saint *Augustine* ; pride is the mother which breedeth and bringeth forth the whole brood of Hæreticks. Wherefore lay downe your owne vaine conceits of your pretended skill, and desire of God that you may see your owne nothing-nestle and vnabilitie, that so you may be healed : thinke it not an honour to be the head of an erronius and factious company, or to be reverenced by them, as the ^{of Rom. 16.} *Athenians* in former times worshipped the Woolfe : despise that honour which comes not of God : thinke it a disgrace to be commended by euill men.

3. The third cause of your disease is couetousnesse, according to that which is spoken of Sectaries in *Rom. 16. 18.* they that are *such serue not our Lord Jesus Christ, but their owne belly.* How many time-seruers be there which will sooth great men in their errors, and seerne to main-taine the errors of the time for their owne aduantage ? and how many waucring tradesmen which will readily im-brace that faction whereby they may most aduance their owne gaine : which gaue occasion in like manner to ^{of Rom. 16.} Saint *Augustine* in his time to describe an Hæreticke by his couetous-

⁶ Mater omnium
um hereticorum
superbia. Aug. de
Genes. contra
Manich.

⁶ Pierius in his
roglyph.

⁶ Hæreticus est
ut mea resert o-
pinio, qui alcu-
nius temporalis
commodi & max-
ime glorie prin-
cipatusque sui
gratia usus ac
nuas opiniones
vel gignit vel
sequitur. Aug. li.
de utili. cre-
dend.

couetousnesse and vaine-glory, as you haue it in the margin. Wherefore if euer you meane to be cured of your factiousnesse, despise the base gaine of it: doe not thinke it so excellent a matter to get by your suffrings, going poore into the prison, but comming rich out: account it not a priuiledge to haue your proselytes to boast vp and downe, that you shall want neither Gold nor Siluer: remeber that of *Salomon, the treasures of wickednesse profit nothing, Pro. 10.2.* and that of our Sauiour in *Mat. 16.26. What is a man profited if bee shoulde gasne the whole world, and loose his owne soule.*

And thus hauing shewed you the maine causes of your disease, I come now to giue or to apply vnto you some corazies, to eat out the dead flesh of error or Hæresie: Hæresie being one of the fruits of the flesh, *Gal. 5.20.* Consider therefore and lay to heart, what dreadful iudgements haue befallen your predeceßors for their factious carriage in the Church of God: remeber what befell vnto *Thendas, Act 5.36,37.* who boasted himselfe to be some body, as you also doe, to whom a number of men about 400. ioyned themſelues, who was slaine, and all as many as obeyed him were scattered abroad and brought to nougat: and after this man rose vp *Indas of Galile* in the dayes of taxing, and drew away much people after him, he alſo perished, and all as many as obeyed him, were dispersed. Of the which two ſeducers also *Iosephus* makes mention in his *Antiquities.* Secondly, remeber what befell vnto *Elymas* for going about to turne awaie the Deputie from the faith, how hee was immediately ſmitten with blindneſſe, *Act. 13.11.* remeber what befell vnto *Arius*, whose damnable Hæresie for a time much preuailed, how he died in a Lakes, where he voided his very bowels with his excrements, as *Theodoros* recordeth.

Thirdly, remeber what befell vnto *Anastasius* an Emperour of *Rome*, and a great defendor of *Eutichian Hæretickes*, how he was found dead, being ſmitten as it was commonly thought with a thunderbolt from heauen, as

• *Lib. 18 c.1.*

C

• *Lib. 20 c.2.*• *Lib. 1. Ecclesiſt. b. 8 c. 14.*

⁴ Melanct lib.3.
Chron.

⁴ Lib.14.c.36.

⁴ Lib.15.

⁴ Lib.4.c.10.

⁴ Anno. 1623.
Octob. 26.being
Sunday.

⁴ The Sermon of
one M^r Drutic
a Priest and le-
sister.

⁴ Above 90.
persons.

⁴ Philip Melancton hath it in his Chronicle. Fourthly, remember what befell Nestorius, another ringleader of faction in the Church of God, how before his death his tongue (which hee had abused in broaching errors) was consumed with wormes, as ⁴ Nicephorus Callistus hath left it vpon record. Fifthly, remember what befell the Cittie of Antioch, which was a great nourisher of faction, as Amsterdam is at this day, how it was shaken with an earthquake a whole yeere together, and afterwards destroyed with fire from heauen, as ⁴ Paulus Diaconus storied of it : and as in like manner Socrates seemeth to accord in the ⁴ tripartite Historie.

Sixtly, remember what befell the Papists here in London not ⁴ long since, how that when they were met together in an house in Blacke-friers, in an vpper roome to beare a ⁴ Popish Sermon, the roome wherein they were, fell, and some other parts of the house, and sodainly destroyed a ⁴ multitude of them, and swained others, which hardly escaped with their liues. I will not infist vpon more examples of Paulus Samosatenus, of Manes, of Montanus, and other Hæretickes who are reported also to haue come to fearefull ends. These which haue beene named may be sufficient, to forewarne any which haue any sparke of grace remaining in them, to beware of faction : and a thouland more will not be sufficient to them which are hardned in their hearts. O thinke with your selues all yea which mislead others, that the like judgements may befall you. God is a mighty God, and of infinite wisedome ; he is able to discerne your meanings, & what you hold, notwithstanding all your equiuocations, subtile distinctions, cunning euasions, and fearefull abjurations which you vse, thereby to couer your errors from the sight of authority : yea, he is able to reach you with his judgements whether soever you flye. Or suppose the Lord inflict not vpon you corporall punishment in this world, yet knowfor certaine, *Non maior est pena quam peccare* : he punisheth you most severely in this, in that hee deliuers you vp to a blinded minde ;

minde ; yea, vnlesse you repent, you haue iust cause to expect to haue part with the beast and the false Prophet in hell torments, *Reuel. 19. 20.* which I pray God to auert from you. Thus I haue endeauoured as a friend (although you esteeme me an enemie, because I tell you the truth) to turne you from your errors : if my paines shall preuaile with you, I shall reioyce with the Angels of God for your conuersion ; I shall for the time to come esteeme you deere brethren ; *Et gaudebo sanè me sor habere fratres.* I will not once mention your calumnies and reproaches wherewith you haue loaded me for taking part with Gods truth, I pray God forgiue you : it is a rule in Phylosophie, *quicquid recipitur, recipitur ad modum recipiensis* : which I will english thus ; good counsell is as it is taken by them to whom it is giuen : but take not that with the left hand which I offer with the right, I desire to pull you out of the fire, to preserue you from falling into the pit of eternall perdition ; to plucke you out of the iawes of the deuouring Lyon : let it not be said of me (as *Plantus* saith of them, *Lupo agnam cripere postulant, nugas agunt*) that I loose my labour; that I would haue cured you, but yee would not be cured ; that I would haue sauied you Ministerially, *1 Tim. 4.16.* but yee would not be sauied : but suppose I preuaile not with you, because you are settled vpon your Lees, yet I hope to perswade some that formerly haue beeene seduced by you, to be more icalous of your opinions for the time to come, and not to receiue euery point which you erroniously hold, as an euerlasting Gospell. And say I should perswade neither you nor them, but you will still remaine Wolues in the Church of God, and they stray sheepe wandering in the desolate vallies, as a prey ready to be deuoured by you : then I must needs tel you, both you and your spightfull proselytes (spightfull I meane to the Church of Christ) that if you delight to swim together in the deluge of fundamentall error, you shall also, *volentes nolentes*, swim together in the deluge of Gods iudgements ; and so that shall be verified of you : ⁴ *Nas Lupus inter*

⁴ *In panulo, ill.*
3. secu. 4.

⁴ *Ouid. lib. 1.*
Metamor.

inter oues, fulnos vebit vnde Leones. But as for me, I will say with the Euangelicall Prophet *Esay c.49.4.* surely my judgement is with the Lord, and my worke with my God. Now O God almighty grant, that what hath beene deliuered at this time, may worke effectually for thy glory, for the conuersion or for the conuiction of the enemies of thine eternall truth, and for the confirmation of vs thy seruants, and that for thy blessed Sonne his sake Iesu Christ the iust, to whom with thee O Father, and the holy Ghost, three persons most glorious, but one only wise God, be ascribed as is most due, all the honour, praise, and glory now, henceforth, and for euermore. Amen.

F f N f S.

Errata.

Page 2. line 16. seuen for seventh. page 6. *diversitatibus* for *diversitat.* p. 15. in homini for in homine. p. 24. punicent for permisceant. p. 24. melius for mellis. p. 30. persecutio for persecutio. p. 65. 12yle for tale.

